

POCAHONTAS COUNTY

Juanita S. Willey
Clover Lick, W. Va.
Chapter 6- Religion

PROTESTANT EPISCOPAL CHURCHES IN POCAHONTAS

The Protestant Episcopal church is the oldest church in America having been brought here by the first English colony at Jamestown, but it was not brought into Pocahontas county until around 1800. So far as is known, the first services of the Episcopal Church, were held in Pocahontas county, by the Rev. R. H. Mason, who came from the Warm Springs, Bath county Virginia in 1866. Mr. Mason came three or four times a year for several years, and held services in the home of Dr. John Ligon, Clover Lick, and also in Huntersville. After Mr. Masons removal to Union, West Virginia(1875), his services in Pocahontas were discontinued except for long intervals, and there were no regular services until Bishop Whittle sent Rev. E. J. Hall, a Deacon, in 1877. When Bishop Peterkin took charge of the Diocese in 1878, he found Mr. Hall resident in Lewisburg, and holding services from time to time in Clover Lick and Huntersville. In company with Mr. Hall, Bishop Peterkin paid his first visit to Pocahontas county in October, 1878, holding services at Hillsboro and Huntersville, and at the latter place confirming one person. Since then, visitations have been made regularly and in all fourteen persons confirmed.

The Episcopal visitations made prior to the organization of the Diocese were by Bishop Whittle, September, 1869, August 1870, when he confirmed one in Huntersville. In 1874 (Grace Church), Madison Parish, comprising the county of Pocahontas

was received into union with the Council.

In 1880 a plan was inaugurated to build a church at Clover Lick, and through the zealous interest of Mrs. John Ligon it was so carried out that on Sunday August 21, 1892 we were able to consecrate a neat and comfortable building as Emmanuel Church.

The various ministers in Lewisburg held occasional services in Pocahontas county, but the Rev. Dr. Lacy (1881-1885) was especially active and interested in this work, and more lately Rev. Turner (1898-99) held regular services.

Appointments have been held at Clover Lick, Huntersville, Greenbank, Dunmore, Hillsboro, Edray, Marlinton and Frost.

Within twenty-five miles of the Church at Clover Lick (including the English residents at Mingo) there may be now (1900) residing about twenty communicants. So far we have found great difficulty in organizing this scattered band, and in providing them with any regular service. The completion of the railroad along the Greenbrier River connecting Clover Lick with Elkins on the one hand and Hancock on the other, will materially lessen these difficulties in the future.

The following gentlemen have acted as vestrymen; Col. James T. Lockridge, Dr. John Ligon, Samuel B. Lowry, James W. Warwick, and Dr. C. P. Bryan.

Rev. Turner took charge of Greenbrier Parish in the fall of 1897, and for some time, preached regularly in Pocahontas county on one Sunday in each month.

In 1901, Rev. Guy H. Crook, residing in Lewisburg, was appointed by the Bishop to carry on the work in this county, and it is hoped that now the railroad has made communication

easier, that more may be done in building up our church. Marlinton is a promising missionary point where we have six or eight members. A site has been selected for a church and occasional services held, but no further progress has been made.

At Clover Lick is the only church building we have in the county. The neighborhood derives additional importance from the establishment of a large lumber plant near the Depot. This will eventually become quite a little town.

Hunterville has sensibly declined in the last few years owing to the removal of the court house to Marlinton.

At Hillsboro, or Academy as it is often called, we have an occasional service. At one time we had four communicants there, but now (1891) only one.

And from a letter of Bishop Peterkin relating his visitation to Pocahontas:

October, 1884

My annual visit to Pocahontas county was made the last week in August. On Saturday, the 30th, in company with Dr. Lacy I drove from the railroad to Hillsboro, a distance of about forty miles, giving services that night. A young man who was traveling through the county in the interest of some Baltimore house, met us at Frankford and tried to dissuade us from venturing further into the interior, but when he came to know something of our former experiences, and especially that I had campaigned through the county in 1861, he concluded that we knew more about it than he did.

On Sunday, August 31st, we had services both in Hillsboro and Huntersville, the distance between them being eighteen miles. In Huntersville we hope soon to have a lot, and then to go on to the erection of a church. On Monday we had services at Clover Lick in Dr. John Ligon's house, eighteen miles from Huntersville and on Tuesday at the school house about three miles higher up the mountain, where I confirmed two. At Clover Lick we have a beautiful lot for a church and we trust the next year to see it built.

That night we pushed on to Hillsboro, on our return, a distance of about twenty-five miles. and the next day, Sept. 3rd, Dr. Lacy having left me to attend a wedding, I drove on thirty-seven miles, to Dr. Churches where I spent the night. Most of our trip thus far described was rendered notable by our most reasonable anxiety in regard to our buggy, which after all the patching our skill could devise for it, still threatened to break utterly down. A judicious exchange on this last day relieved me of further anxiety."

By Sunday September 7th he had reached Hinton.

On two maps in this book it shows that in 1880 the population of the county was 5561 with one clergy in charge and ten communicants, who are supposed to be about one-half the number of baptized persons and about one-third of those who affiliate with the church. With about 15 clergy serving all West Virginia, Pocahontas, Greenbrier and Monroe being served by one clergy. In 1900 the population was 8572 with one clergy and fourteen communicants who were supposed to be about one-half of the number of baptized persons and one-third of those affiliated with the church.

School

ONE REASON FOR THE SLOW GROWTH OF THE EPISCOPAL CHURCH

Those who moved into the county were not Episcopalians, for it is well known that the Germans and Scotch-Irish took possession of it at an early period, and that the Episcopal church did not have an existence there until a very late period. Those who emigrated from Eastern Virginia were chiefly of that class who had deserted the Episcopal church and had been engaged in a violent hostility to it, and carried it with them, and transmitted ~~it~~ to their children, nothing but prejudice against it; which prejudice has been cherished ever since by their religious teachers. But even if such prejudice had not been, so many generations have grown up in utter ignorance of our church that in the great body of the people of Pocahontas there has been no tendency to it, but the reverse. That the services of our church is most admirably adapted to the edification of the poor and laboring man, I firmly believe, and often delight to confirm, but the difficulties in the way of such to make a trial of it are so great, by reason of their partiality to other denominations and various other circumstances, that hitherto all the efforts to induce them to do so, whether in Virginia or elsewhere, have been of little avail. While it is our duty still to do our part in preaching to the poor, we must not make sanguine calculations of success, or adopt expensive plans, founded on the certainty of such calculation. Had we an abundance of zealous and laborious ministers, and a fund for their support, neither of which we have, or are likely to have for a long time to come, so that we might serve the poor gratuitously, there are doubtless

many places where we might do good to souls, by going among the highways and hedges as the itinerants of the Methodist communion, who are comfortably supported out of a common fund.

page 808

The Diocese of Virginia was divided in 1877 and the new Diocese of West Virginia created.

page 23

All of this material was taken from-

A History and Record

of the

Protestant Episcopal Church

in West Virginia-by George W. Peterkin

D.D., L.L.

Juanita S. ...
Clover Lick, N. Va.
Foshenton County
Chapter 6 Religion
November 24, 1940

BROWNESBURG METHODIST---COLORED

Soon after the colored settlement was established at Brownesburg (1870) they petitioned the School Board for a school house and one was built about 1878. It was used for church services until the Baptist church was built in 1902. This church was intended to have been open to all denominations but when it was finished the Methodists found it necessary to build a church of their own so they began making preparations to do so.

The money was raised by public donation and church suppers or rallies. The ones to sponsor the building of the church were: Joseph Wilson, Billie Wilson, Lina Wilson and Melissa Wilson.

The deed for the land was given on October 2, 1903 by Joseph Wilson to William Wilson, Price Graves, Amos Jackson, Amos Crawford, and G. W. Wilson, trustees, for the sum of one dollar a parcel of land containing one acre upon which a church is to be erected within five years from Jan. 1, 1904. In the event that said church is not erected within said five years this conveyance shall be void.

Among other church members were: Charlott Wheeler, Hedy Wilson, Louisa Wilson, Roy Wheeler, Belle Wheeler, William Haggie and Habel Haggie.

The church has hand made seats, a coal stove, an organ and electric lights.

At the time the church was built Brownsburg was rather thickly populated and there were enough people to keep up two churches, but now the older ones have passed away and many of the younger people have moved elsewhere until at the present there are not many to attend either church. For many years the people have attended both churches, going to one in the morning and to the other in the afternoon. The ladies of both churches also belong to the Ladies Aid organization, so that both denominations work together very nicely.

From-- Charlott Wheeler

Belle Wheeler

Deed Book.



Juanita S. Dilley

Pocahontas County

Chapter 6

November 29, 1940

MACEDONIAN BAPTIST CHURCH- BROWNSBURG- COLORED

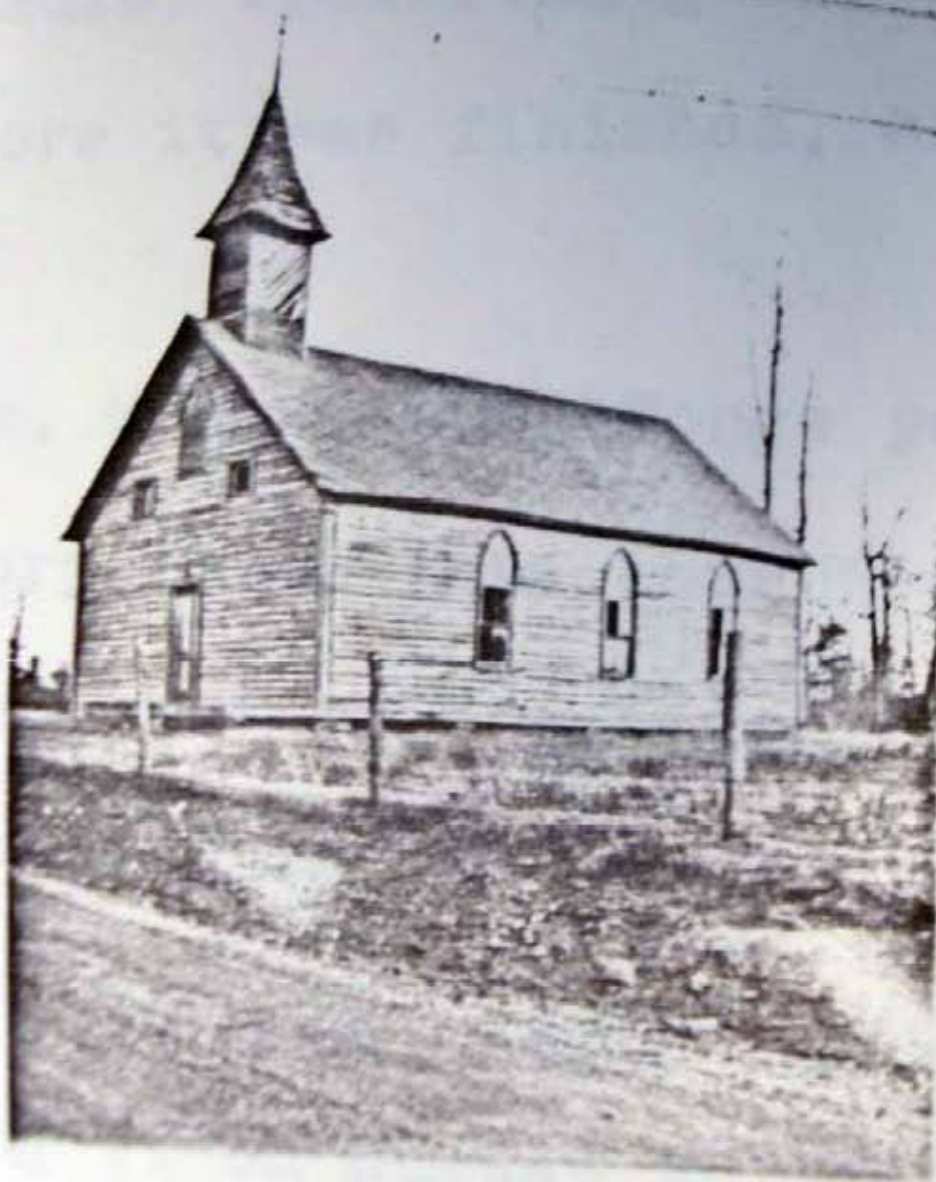
The first church built in this colored settlement was the Macedonian Baptist Church in the year of 1902.

The deed for the land was given by B. W. Vaughn and Maud S. Vaughn, his wife on March 2, 1907 to Andy Wheeler, J. A. Peters, William Walker and B. W. Vaughn, trustees. .25 acres upon which the Baptist congregation has already erected a church.

Money for building the church was raised by suppers and by subscription. The white folks in surrounding communities, and especially in the town of Marlinton gave money.

This church has a gallery in the rear. It is very much in need of repair at the present time, especially on the outside. There is preaching once a month. Many of the old and loyal members have passed away and the young people gone elsewhere, so that there is now a small class, but this little band of Baptist hope some day to be able financially to repair their little church, and to experience the old revival spirit they have once known.

Other members not heretofore mentioned are: Walter Tibbs
John Walker, Andy Wheeler, William Walker,
Mrs. William Walker, Madison Boggs, Agnes Peters,
James Jackson, Mrs. James Jackson, Jonney Martin, Harry
McDowell, Mrs. Harry McDowell, Angeline Knight, Lave Jackson,
Lottie Boggs, Howard Tibbs, Louisa Tibbs, Mrs. Goodwin,
and Rev. Goodwin.



Clover Lick, W. Va.
Sept. 6, 1940
Chapter 6 section 2

CENTRAL UNION CHURCH M. P.

In Dr. I. A. Barne's history of the M. P. church in West Virginia, he refers to this class as the Pleasant Hill class. and goes on to say that a building was begun as a partnership enterprise by the Methodist Protestants and Dunkards, but a storm blew it down before it was finished, and no effort has been made to rebuild it.

I went down to Mrs. Granville Wilfongs yesterday. She has always been the secretary since this church was begun and she has all of the records. They show that on ^{Oct. 1,} 1923, the people of this community bought the old Marlinton Methodist church for the sum of \$650. They tore down this church and moved the lumber and begun work on rebuilding it on August 25, 1924. The frame work had been erected when on April 10, 1925 there was a storm which blew the church down. But in December of that same year this little band of worshipers went bravely to work to rebuild their church. It was completed and formerly opened for worship the following year, though it has never been dedicated.

Rev. J. W. Kugh, the Brethern minister, was the main ^{minister} ~~one~~ that sponsored the building of the church and he lead the people to think that it could be deeded to the Brethern and Methodist jointly. They went ahead and built with that understanding, but when it was completed they found out that it had to be deeded to one or the other denomination, and open only to the other, so

no deed has been made. Some time ago the Brethern told the Methodist that if they would pay off the debt on the church that they could have it deeded to them, with the understanding that the Brethern could preach in it once a month and could hold a two week revival once a year. The Methodists had about decided to accept this offer when the Methodist churches were united, and there was talk of discontinuing the church as a Methodist appointment because it was so close to Indian Draft, Stray and Fairview churches which are all Methodist churches.

Now the Brethern are talking of taking over the indebtedness and having the church deeded to them, but I don't know just what will be done. They offer the Methodist the same terms as they asked for themselves if it was made a Methodist church.

The people of one end of this community worshiped in the Pleasant Hill school house, and those of the other end of the community worshiped in the Brushy Flats school house before the church was built. There was some dissatisfaction over the use of school houses as a place for church services and the people saw the need for a church, but they are somewhat discouraged with all of the trouble they have had, and say that they will never again undertake the building of a church in partnership.

At the present time there are more Methodist members than there are Brethern. Each denomination preaches once a month and they of course have their Sunday School together, with Granville Wilfong as Superintendent and George Wheeler as the assistant. The families of Granville Wilfong, George Wheeler and Olie

Jackson are the pillars of this church.

The church lot was donated by Uriah Bird, who also gave \$50. in money to start off the donations. The rest of the money that has been paid on this church was raised by donation and church suppers. The committee appointed to collect the money consisted of Mrs. Olie Jackson, Granville Wilfong, Noah Bright, Messie Wilfong, Seebert Wilfong and George Wheeler. These same people were later made trustees of the church. The present trustees are Granville Wilfong, Jessie Wilfong, George Wheeler, Mrs. Olie Jackson and Hanson Sharp.

Some of the Methodist ministers that have preached in this community are D. S. Boggs, H. D. Sloan, Ritchie Smally, Paul Siegel, — Fowler, H. J. Hileman, B. M. Mitchell, and Arthur W. Lowe, and the present one S. K. Simpson. The only brethren minister that has ever been on this work is Rev. J. W. Pugh.

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SWAGO M. E. CHURCH

Soon after his marriage to Nancy Edgar in 1825, the Sampson Mathews gathered a Sunday school in their home. The scholars Isaac, Ruth and James McCollem, Claiborne, Jane, Elizabeth and Jonathan McNeill, and Joshua Buckley. Mr. Mathews would read a chapter and offer prayer. Mrs. McNeill did most of the teaching. The exercises would open at ten o'clock, and there would be a recess at noon. In the yard was an arbor formed by a luxuriant hop vine. Under its shade the children would sit and enjoy their luncheon brought from their homes. After noon the school would continue for two or three hours. The summers of 1826 and 1827 were spent in this useful manner.

This Sunday school was no doubt the very first ever held at Swago. The Mathews, however, were Presbyterians.

The first M. E. class was held by John McNeill in an old barn belonging to Mrs. Pheobe McNeill which was located on the creek bottom just above her grist mill. According to Prices history this John McNeill was the son of Jonathan and Pheobe McNeill. It is hard to establish a date for the organization of this class, but Jonathan McNeill died in 1825 leaving the mill to his wife Pheobe, so that it was in all probability in the first half of the century, perhaps in the 1830' or 40', for it was during the time that services were held in this old barn that the 18 young people went from the M. E. congregation to hear the first M. P. preacher who came to Swago around 1840, and were expelled from the

See history
of Pocahontas
County, Buckeye

M. S. Church for going to hear this new kind of Methodist.
 After the civil war, they used the ^{log} school house on

the Dry branch of Swago, which was called the Dry Creek school. This school house also has the distinction of being the first public free school in the county. This school house was used for religious worship until in 1873 when the present church was built. George Wanless was one of the first preachers. The present church was built by Jeff Killingsworth and Oliver McKeever, carpenters, under the pastorate of Rev. Harper. The men of the community took turns in donating a weeks free work as assistants to the carpenters. The money was donated by the people. The deed for the lot was given by Reuben A. Overholt and his wife Pheobe Ann Overholt, to John Auldrige, Isaac Adkison, George W. Beverage Reuben Overholt, James Moore, John Duffield, Clark Kellison, and C. B. VanReenan, trustees.

There are no old class books to be found for any of the churches on the Edray circuit, so it is impossible to get a complete list of the members, but some of them as remembered by older people are Jennie Armstrong, Betsy Kellison, Clark Kellison, Mrs. Clark Kellison, John Auldrige, Mrs. John Auldrige, Nancy Auldrige, George Sheets, Lettie Beverage, Lucy Beverage, John Beverage, Catherine Armstrong, James McKellan, Nancy McKellan, George Kellison, Mrs. George Kellison, George McKeever, Mildred McKeever, and Jane Laudermilk.

Clark Kellison was the supt. and Class Leader for many years, or until his death. When these duties were taken over by his son Porter Kellison. Other church workers were C. D.

Vanneeman, Aaron Moore, H. C. Rogers, C. S. Armstrong, A. A. Rucker and Mrs. A. A. Rucker, Nellie Mefner.

The present trustees are Austin Duncan, William M. Rogers, Owen W. Kellison and Okey Walton. Another trustee is to be appointed to fill the vacancy of Porter Kellison recently deceased. Mrs. A. A. Rucker another of their main workers also died this winter.

At this church is an old Bible dated 1847 that was presented to the congregation by Rev. W.T. Price.

from-- John B. Buckley
Mrs. Joe Pennell,
Mrs. Nancy McNeill

POCAHONTAS COUNTY

Juanita S. Dille;
Clover Dick, W. Va.
Chapter 6 Religion
October 25, 1940

CHURCHES NOW ON THE HUNTERSVILLE CIRCUIT
since 1939

1. Huntersville originally an M. P. South
2. Minnehaha Springs " " " "
3. Mount Carmel- Knapps Creek - " "
4. Mt. Zion M. E. and Bethel M. E. South- in Hills
5. Clawson)
6. Fairview)
7. Central Union)
8. Beaver Creek) All original M. P. Churches
9. Cummings Creek)
10. Douthards Creek-school house)
11. Mountain Grove, Virginia.

Pastors of the Huntersville Circuit

G. H. Reese, W. H. Ballengee, C. A. Joyce, Thomas Cooper,
George W. Dogle, Henry Dawson, J. D. Pope, C. C. Lambert,
T. J. Lambert, Thomas Morgan 1910-1912, J. Chester Crothers
1912, A. D. Swacker 1913, William A. Fisher 1915,
J. W. Leggett, 1917-1918; C. E. H. Hall, 1919; Elmer C.
Olson, 1920; Palmer Subank, 1920-22; Senj. King, 1925;
Back Thomason, 1926-27; A. W. Manton, 1928; S. W. Brubaker,
1923-24; H. B. Smith, 1933-34; W. B. Mundy, 1934-35;
Hugh L. Shiley, S. H. Simpson, 1939-40; and the present
one who just came is H. H. Dehaven.

-from- church records

Juanita S. Dilley

Sept. 27, 1940

Chapter 6-Religion

Clawson M. P. Church

This society was organized by Rev. Howard Underwood in 1908, and the church which is a neat frame building, was built under the pastorate of Rev. D. T. Tharp in 1909. Rev. John A. Perry is a leader in this society. This church is located on the C & O railroad about five miles north of Marlinton near Thorny Creek station. The parsonage of the Marlinton circuit is located at the Clawson church.

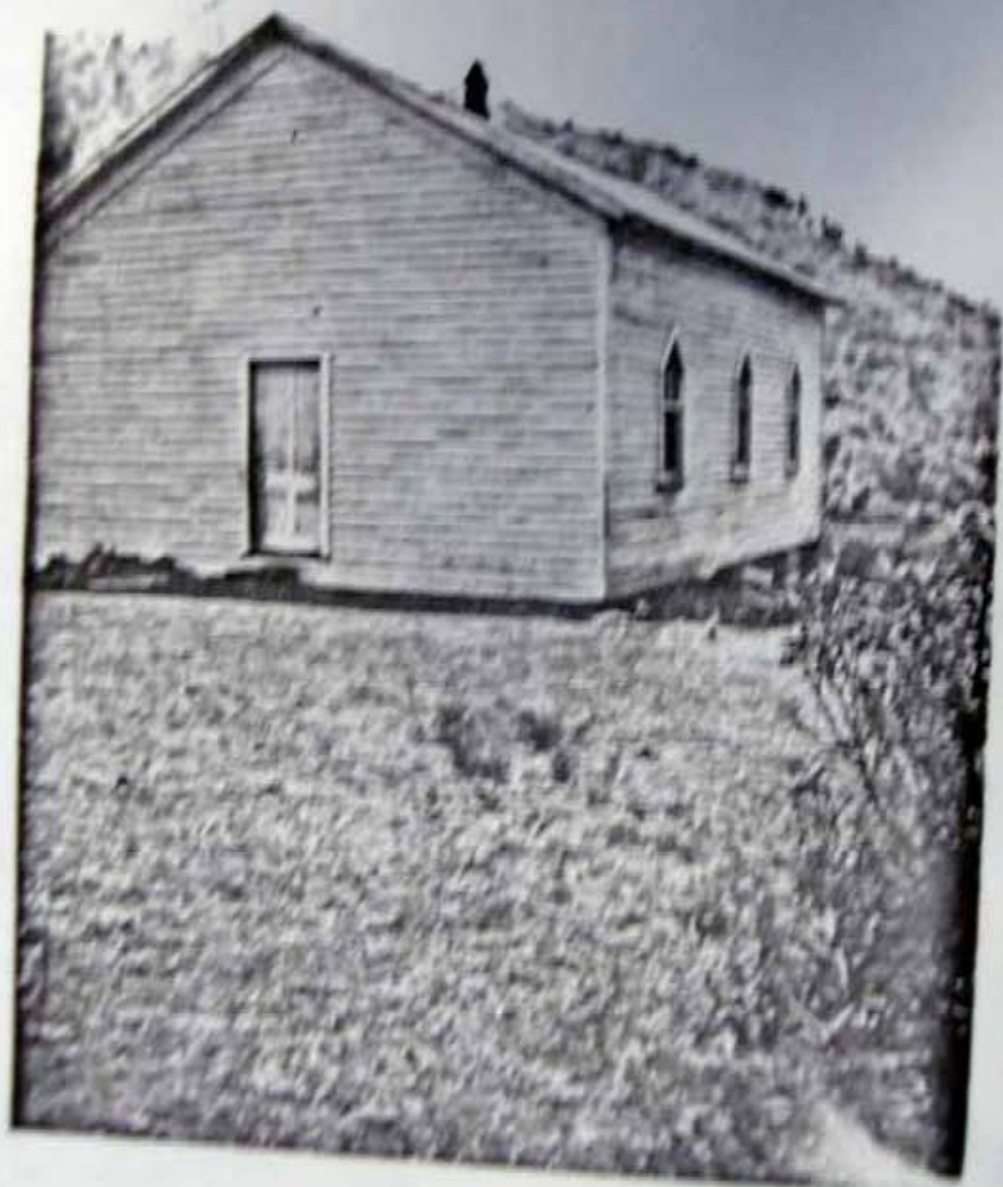
From- Hist. of the M. P. Church

Barnes

The records show a membership of 28 from the time of its organization in 1908 to 1930, with the Friels, Garris, Dilleys and Jacksons predominating. At the present time Mrs. Amanda Dilley and Walter Jackson are leaders in this church. In 1934 there were 18 members.

Some of the ministers who have preached at this church are: Paul Siegel, M. S. Overholt, M. D. Sloan, Ritchie Smalley, M. T. Hileman and the present one S. R. Simpson.

(Rev. Simpson tells me that this church is merely hanging on, and is a very weak church. They do not pay enough on his salary to pay his expenses to come over there to preach.)



Juanita S. Dilley
Clover Lick, W. Va.

POCAHONTAS COUNTY

October 12, 1940

Chapter 6- Religion

TRINITY METHODIST EPISCOPAL CHURCH- FROST

* The first church services held in the vicinity of Frost were held in the home of Mr. and Mrs. John Sharp, the pioneers, who located at Frost in 1802. Mrs. Sharp was a relative of Rev. John S. Blaine, one of the pioneer Presbyterian pastors in our county. Just how soon after they established their home, they began holding religious services is not known, but services were held in their home for many years.

oo Then the school house was used for many years. In the 1880's J. B. Hannah saw the need of a church at Frost, so he gave the lot and \$200. toward the building of a church. He also gave the lot upon which the parsonage was built.

The contract called for the completion of the church and ready for occupancy by October 15, 1887, but it was not completed and dedicated until the spring of 1888. Other contributors were: Rev. G. Spencer \$100., N. B. Houdyshell \$50., L. W. Herold \$30., W. A. G. Sharp \$27., O. B. Sharp \$20., A. Herold \$17. Dr. Charles Quinn and I. B. Moore each \$12., D. C. Hedrick, J. S. Wickline, W. A. Sharp, W. F. Moore, G. A. Heese, Henry Barlow, George W. Arbogast, Eliza Moore, E. H. Hannah, and Peter Sharp each \$10., W. L. Hill, A. H. Chappell, S. B. Moore, I. W. Allen, A. O. Wade, R. L. Burns, W. H. Dilley, Clayton Dilley, Armonius Buzzard, Peter McCarty, and Francis Deaver each \$5., a total of \$711.00

The church was to be dedicated on May 16, 1888 and people were busily preparing for the day when came the news of the death of J. B. Hannah who had worked so hard and given so much that this church could be built. On May 14th this good man passed away, seeing his work almost completed, but not quite. His funeral services were held in the church before it was dedicated, making it the first service ever held in this church.

Trinity Church, the new and elegant house of worship recently erected at Frost, through the efforts of the late J. B. Hannah and others was dedicated last Sabbath. The opening prayer was offered by Rev. William T. Price. The dedicatory sermon was preached by Rev. Reice of Monroe County, from Galatians 6:2 "Bear ye one anothers burdens." The dedicatory ritual was also performed by him. The attendance was exceedingly large and orderly, and the ministers alluded to the appearance of the audience in a very complimentary manner. There were six ministers present. Along with those already mentioned were Revs. Myers, William and Oscar Sharp, and Rev W. Spencer, the minister in charge under whose personal auspices the church was built and dedicated.

The edifice presents a very handsome contour, lighted by stained windows of tasteful style and illuminated with lamps of newest pattern. Touching allusions were made to the lamented J. B. Hannah to whom the community was so largely indebted for this beautiful place of prayer and praise. He sleeps in a lonely grave on a knoll just overlooking the church and his charming home and beautiful surroundings.

•• In old church record owned by W. H. Sharp shows the class leaders and the pastors for the years 1881 to 1909 inclusive

Year	Class leader	Pastor
1881	Aaron Rider	D. C. Hedrick
1882	W. A. Sharp	D. C. Hedrick
1883	Aaron Rider	D. W. Hill
1884	O. B. Sharp	R. R. Little
1885	J. B. Hannah	Remus H. Clark
1886	J. B. Hannah	Remus H. Clark
1887	J. B. Hannah	George Spencer
1888	J. B. Hannah (died)	George Spencer
1889	O. W. Sharp	George Spencer
1890	O. W. Sharp	George Hannah
1891	Samuel D. Sharp	George Hannah
1892	O. B. Sharp	G. S. Weiford
1893	O. B. Sharp	E. H. Lambert
1894	O. B. Sharp	C. M. Fultz
1895	O. B. Sharp	O. H. Pullen
1897	O. B. Sharp	O. H. Pullen
1909	O. B. Sharp	J. R. Humes

Some of the ministers who have served this church since 1909 are Don Nicholas, P. Arbogast, R. H. Rutledge, I. E. Lewis, J. M. Hypes, A. C. Bell, Robert Greynolds, and Howard Wriston.

§ In 1936 a Ladies Aid Society was organized with Mrs. H. A. Schofield as President. There were 25 members. Others who have been presidents of this organization are Vesta Sharp, Della Sharp, and Anna Buzzard. There are now 30 members. This organization has been one of the best of its kind in the county. The women who are members have always worked together for the best interest of the church and the community. They sponsor church suppers, do quilting, have grab bag sales, rummage sales, give their

money for all the eggs their hens lay on Sunday to the church, and pay ten cents per month dues. Ten percent of all they made went to the preachers salary, and the remainder to repair the church or what ever they think needed to be done.

During the two years 1936 to 1938 the people of the community, through the sponsorship of the Ladies Aid, had some much needed repair done on the church. A concrete walk was built to the entrance, the building ceiled, new floors laid, foundation repaired, electric lights installed, a piano bought, a new flue built, the old gallery ceiled up and Sunday School rooms built where the vestibule was, repairs that amounted to around \$1000.00 The old parsonage which had not been used as a parsonage since 1920 was also sold for \$282. and \$100. of that spent on the church at Frost. The remainder of the repair expenses were paid by the people of the community mostly through the efforts of the Ladies Aid. On August 14, 1938 the church was rededicated. Rev. A. C. Bell was pastor in charge. Former pastors who were present were: H. Blackhurst, Don Nicholas, and C. C. Arbogast. The afternoon address was delivered by Governor W. M. Kump. G. H. Sharp gave a short historical sketch of the church. A large crowd attended.

The Ladies Aid has just recently been reorganized according to the new missionary society of the united Methodist churches.

From 1888 to 1920 the pastors resided at the parsonage at Frost. Since that time the Frost church has been a part of the Arboreale circuit and the pastors have resided in the parsonage at Arboreale. In 1929 the parsonage was sold to E. G. Sharp for \$1000. by Owen Sader, Charles Wilfong, Adolphus Sheare, Ashby Sharp, and Oliver Sprouse, trustees.

The present trustees are Ashby Sharp, Kent Chestnut, Oliver Sprouse, Henderson Sharp, and Ledford Shrader. The Stewards are Mrs. Bessie Chestnut, Oliver Sprouse, Ledford Shrader and Dewey McCarty.

Other leaders in the church have been and are Ernest Sharp and family, Aaron Sharp and family, Walter Hively, Ellis Bussard and Goldie Sharp.

* History of Pocahontas- Price

Pocahontas Times - 1888 when it was published at Huntersville by Canfield. This clipping was kept by Mrs. J. C. Harper only surviving child of J. D. Hannah.

Pocahontas Times--Aug. 18, 1939

oo From- records in possession of G. M. Sharp

From-- Mrs. Dolsie Hively



POCAHONTAS COUNTY

Juanita S. Dilley
Clover Lick, W. Va.

Chapter 6

August 21, 1940

HISTORY of the HUNTERSVILLE CIRCUIT
MISSIONARY SOCIETY

The Auxiliary of the Huntersville Home and Foreign Missionary Society was organized by Mrs. Jennie Cooper in the year of 1906. She was elected president and served two years until they moved from this circuit. Under her leadership the Society grew and prospered. She also organized a Young Peoples Society.

In 1908, Mrs. Fannie Doyle was elected President and served for several years. From 1906 to 1920, the dues were twenty cents per member, sixty per cent being kept at home and forty per cent for foreign work. The enrollment of our society was very small at this time. We had two active members on Browns Mountain--Mrs. Amos McLaughlin and Mrs. G. M. Ervine. All worked together and held bazaars, suppers, etc., to pay \$100.00 on the re-building of the tower of the Methodist church, we also had it re-modeled on the inside and surrounded by a good fence.

There were several presidents during this time but we have no exact record of the work. Mrs. W. H. Grose and Mrs. A. P. McLaughlin both served well and faithfully as presidents. There may have been others, also.

In 1918, Rev. U. S. H. Hall and his wife were sent to this work, and Mrs. Hall was elected President and gave one years faithful service. In 1919, Mrs. Doyle was elected President and served two years. Then Mrs. Elmer Moore became our President and is serving at

the present time (1929). Mrs. ^{H. H.}~~E. W.~~ Grose has served as Corresponding Secretary for the last ten years. Mrs. Joe Loury served as Treasurer for ten years, and Mrs. Price Sheets has served in that office for almost two years.

The following women have served as District Secretaries: Mrs. Gussie Payne, 1892; Mrs. W. H. Ballengee, 1894; Mrs. T. H. Smith, 1896; Mrs. V. H. Wheeler, 1905; Miss Alma Johnson, 1912; Mrs. S. K. Neel, 1913; Mrs. W. J. Yeager, 1918 to the present time.

In 1914 at our annual meeting held at Alexandria, Va. the home and foreign Missionary Societies were combined, the dues being \$3.00 per year, of which sixty per cent goes to the foreign work and forty per cent to the Home work. We also have a pledge each year which is a voluntary offering. The Auxiliary is now in a more flourishing state than it has ever been in its history.

The present members are: Mrs Elmer Moore, Pres.; Mrs. A. P. McLaughlin, Vice-President; Mrs W. H. Grose, Corresponding Secretary; Mrs. Price Sheets, Treasurer; Mrs. E. M. Spedden; Mrs. J. G. Sharp; Mrs. A. P. Rexrode; Mrs. Sidney Wilson; Mrs. J. J. Loury; Mrs. C. P. Whitt; Mrs. C. M. Jordan. Honorary members: W. H. Grose; J. C. Loury, and Rev. A. W. Henton. Life Members: Mrs. S. M. Spedden, Mrs. W. H. Grose, Adults; Charles Moore, Jane Moore, Mary Eubank, and Elva Eubank Juniors.

Rev. Palmer Eubank, Rev. Mack Thomason, and our present pastor Rev. A. W. Henton have always been a help and a wonderful inspiration to the Society. A more loyal, faithful and willing band of women cannot be found.

About 1920, our Society was organized into a Circuit Society.

members from four appointments joining our Auxiliary. We have the honor of being the first Circuit Society in the Baltimore Conference.

Last year was our Jubilee Year, the fiftieth anniversary of our Missionary Society's organization. We have had many disappointments and discouragements at times, but over and above all there has been the joy of working with the women in His vineyard, and knowing that the Heavenly Father has been with us all the way.

Mrs. S. F. Sheets } historians
Mrs. W. H. Grose }

Nelle Y. McLaughlin
Marlinton, W. Va.

Pocahontas County

Chapter 6 - Section 1

Huntersville Presbyterian Church.

In connection with this work, I found a very interesting record in the Courthouse at Marlinton. This was a collection of old manuscripts among them one which told of the formation of a Female Benevolent Society, on the second day of July, 1855. This was at Huntersville, Pocahontas County, and its object was to raise funds for a new bell for the Presbyterian Church which had been built some time before. Jane Gammon was elected President; Elizabeth Fertig, Vice-President; Elizabeth Scott, Treasurer; and William Curry, Sec. Twenty-one ladies became members. They decided to hold a fair on Sept. 25, 1855. My Grandmother Price's contribution was: one shoat, three loaves of bread, two cheeses, and one dozen pies. Admittance for adults was twenty-five cents, for children over twelve years, 12½ cents. Two young ladies were appointed post-mistresses, three to sell confectionary.. The sum taken in was \$82.67, which was turned over to William Skeen to buy a bell. A bell weighing 176 pounds with hangings, was bought for \$75.25. This contract was let after nearly a years correspondence. The bell was shipped by water and railroad to Cochen, Virginia, and hauled from there to Huntersville.

Information: from some old manuscripts of Mrs. Andrew Price, written while a member of the Marlinton Auxiliary.

Juanita S. Dilley
Rockahontas County
Chapter 6 Religion
February 12, 1941

Mace M. E. Church, South

These people at first worshiped in the school house, it became too small to accommodate the crowd, so they decided to build a church. The church was dedicated in August 1909 under the pastorate of Rev. W. J. Richardson. W. F. Mace and J. D. Mace were leaders in building it.

The money was raised by subscription. Henry G. Davis of Atkins gave \$20.

The deed was given on March 10, 1909 by J. D. Mace and Ethel Mace his wife, parties of the first part, to W. F. Mace, Clay Fritt, John E. Louk, J. D. Mace and Harvey W. Doyle, trustees for the M. E. Church, South of Mace, W. Va. a tract of land near the postoffice of Mace containing one half acre. Said premises to be used as a place of Divine worship.

This church has always been open to other denominations when not in use by the Methodists. At present there is a membership of 30. The Trustees are Harvey W. Doyle, J. L. Louk, and J. D. Mace. The Stewards are Harvey W. Doyle and J. L. Louk. Troy Mace is the supt. and the teachers are J. D. Mace, Frank Kilfong, and Ethel Mace. The class leader is Walter Smith. The pastor is L. L. Caste of Mingo, W. Va.

This church is an appointment on the Mingo Circuit of the Atkins District of the Western Virginia Conference.

From--Mr and Mrs. J. D. Mace

OFFICE LETTER

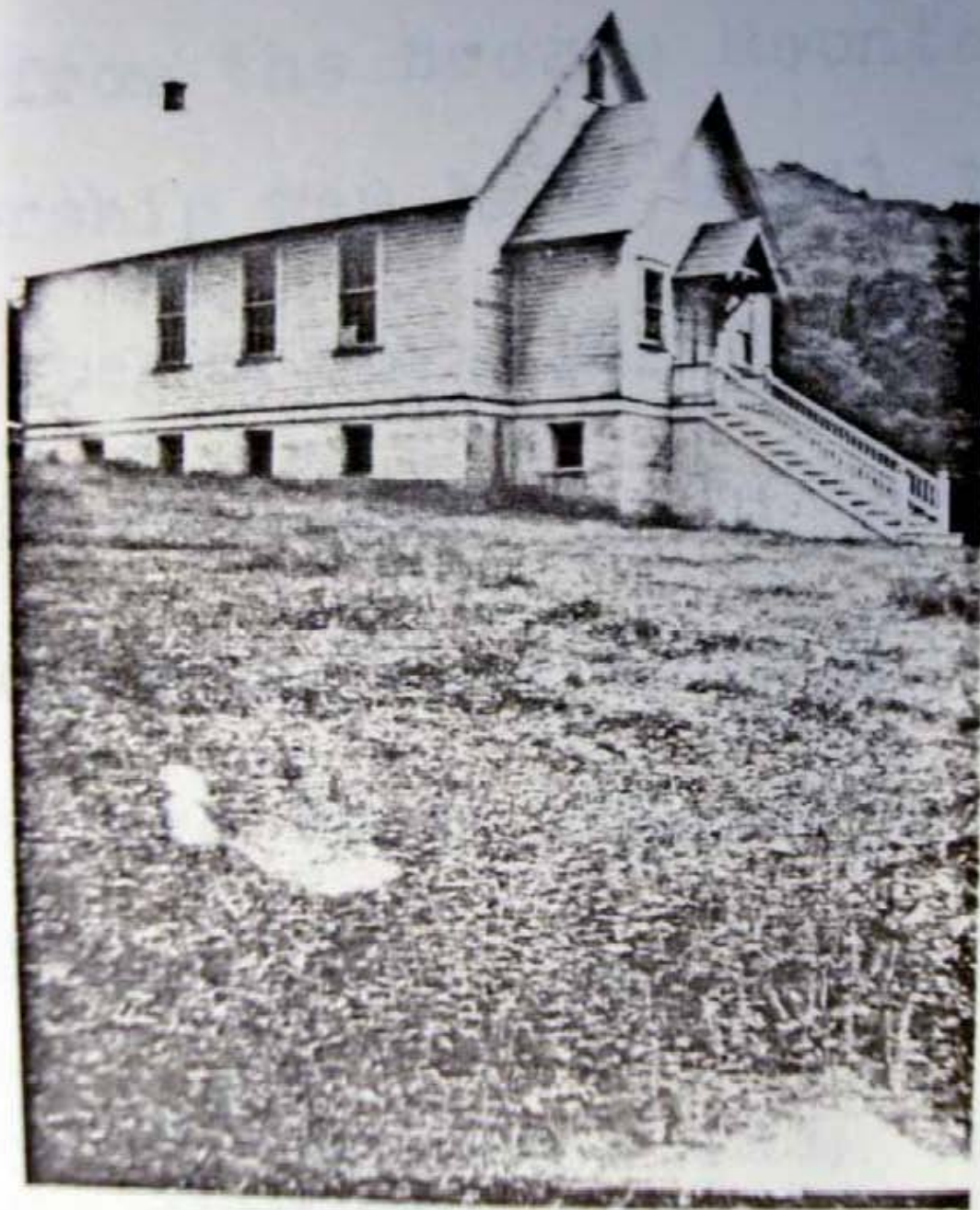
To	Bruce Crawford, State Director Office	Date	Feb. 13, 1941
From	Juanita S. Dilley Office	Referring to	
Subject	Chapter 6	File	

Separate sheet for each subject. Omit all formalities. For office letters only.

I have only one more church to send in. That is the church at Slaty Fork. It has been built since 1900.

I believe Mrs. McLaughlin has 7 or 8 churches that she had started on, and has not yet finished. I told her this week that you wanted this material immediately, so I feel sure she will send them in within the next few days. The churches she has are those around Marlinton and down through the Bruffey Creek section.

A-1028



POCAHONTAS COUNTY

Juanita S. Dilley

Clover Lick, W. Va.

Chapter 6 Religion

Oct. 24, 1940

MINNEHAHA SPRINGS M.E. CHURCH, SOUTH

The M. E. Church, South was built in 1926, being formally opened Sunday, October 31, 1926. Rev. Mack Thomason was the pastor at the time. The opening day services consisted of all day services, with dinner on the ground. Rev. J. W. Leggett of Vinton, Va. a former pastor, preached the first sermon at 11 o'clock and Rev. F. B. Wyand of Monterey preached at 2:30 p. m.

This was a separate appointment on the Huntersville charge in 1915, under the pastorate of J. W. Leggett. The place of worship was transferred from the Browns Mountain school house in which building the worship was held until the completion of this church. The building was begun sometime during the year of 1923, while Rev. Palmer Eubank was pastor. In the first place two lots were donated by Mr. and Mrs. Amos McLaughlin as a memorial to their son C. C. McLaughlin, who died from wounds received in battle in France during the World War. These lots were later exchanged for two lots nearer the parsonage for the reason of a better location. P. A. Rexrode donated the ^{lumber} for the frame work for the outside of the building. Quite a lot of free labor was given. June 5, 1924 was set apart for excavation, the men doing the work and the ladies serving a free dinner at the parsonage.

All denominations gave quite liberally in this and adjoining communities also in the town of Marlinton. The largest money donations were made by Mrs. Effie Campbell, Elmer Moore. Mrs. Sidney Wilson, Dr. A. H. Jones, W. H. Grosse and Mrs. A. D. Cash.

This church is deeply indebted to a very faithful building committee composed of the following : W. H. Grose, Pres., Mrs. Elmer Moore, Secr. and Treasurer, J. C. Harper, Mr. and Mrs. Amos McLaughlin, G. M. Irvine, and Mrs. J. G. Sharp. This committee overcame many trying obstacles. The two non-resident members Mr. Grose and Mr. Harper never missed a committee meeting and deserve special mention for their faithful and most helpful assistance.

From--History of the Minnehaha Springs Community
by Mrs. Sidney Wilson--1928

This church was dedicated on July 31, 1939. A large crowd attended, and a bountiful basket dinner was served in the basement. Dr. Fink the District Superintendent preached the dedicatory sermon. The pastor and eight other pastors were present among them were J. W. Leggett, H. B. Smith and W. B. Mundy.

The church is furnished with home made seats, a piano and other necessary furniture.

They have a well attended Sunday School with Mrs. Elmer Moore and Mrs. Sidney Wilson as the main ones who keep the church work going.

Records show that there have been as many as 85 members of this church. At the present there are 56 members.

The deed was made on June 26, 1923 by Amos McLaughlin and ... McLaughlin his wife to W. H. Grose, Park McLaughlin, Gilbert Sharp, Clifford Irvine, Neal Fritchard, trustees. The parsonage which stands just behind the church was bought from Mrs. A. D. Grose in 1904 for \$150., and was deeded to the above named trustees.

West Virginia Writers' Project
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Research Worker Nelle Y. McLaughlin Date Research Taken Feb. 3, 1941
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Date Filed _____



-1-

Chapter 6 - Section 1 & 2.

Mt. Olivet Methodist Episcopal Church - Droop Mt.

Mt. Olivet, a Methodist Episcopal Church, is situated on Droop Mountain about a mile from the Pocahontas-Greenbrier line on Route # 219. It is a log church and was built in 1880.

The deed for the land is recorded in D. B. 13 page 385- Jan. 30, 1880. Joseph B. Dean & Hannah Dean to John T. May, James C. Snedegar, William Shisler, James W. Shisler, and George Caraway, Trustees, for the use and benefit of the Methodist Episcopal Church, to be kept and used by the ministers and members of the said church, and to be free to all Orthodox churches when not occupied by them of the other part. - A parcel of land containing one and one-half acres.

Among the first members were:

Joseph Dean

Sam Spitzer

Wm. Cutlip

James Shisler & wife

Tyler May

Rebecca May

George Caraway

George Whiting

Wm. Shisler

Helle V. Holmquist
Burlington, N. H.
Rockingham County

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When the new road was built, the church was very badly damaged, so due to the influence of the Rev. Ward who was the pastor at this time, the church was rebuilt and rededicated. It was dedicated in 1933 and the Rev. Wells preached the dedicatory sermon. Mr. Andrew Price made a speech at the rededication. The crowd was so large that he had to stand outside on the steps so that everyone could hear him. There have never been any records kept in this church that anyone knows about. This, too, was a reason for the rededication.

The church has a membership of about seventy-five persons. There are preaching services here the second Sunday of each month. The Rev. Tenney is the pastor at the present time.

The names of some of the pastors who have served this church are:

- Rev. J. C. Wickline
- " Geo. Whipple
- " Hadrick
- " Walters
- " Ward
- " Asst. Dracken
- " Shirley Jackson
- " Tenney

There is a Sunday school here with an enrollment of about fifty members. Last winter it was kept open all the year, but this year on account of sickness and bad weather it

-3-

was discontinued the latter part of December for three months. The Supt. is Mr. Wilton McMillion.

The stewards are:

Gerard Simmons

Wm. Hinkle

C. B. Spitzer

The trustees are:

C. B. Spitzer

Gerard Simmons

There is no womans organization in this church.

Information: Mr. & Mrs. D. W. Cutlip

POCAHONTAS COUNTY

Juanita S. Dilley

Clover Lick, W. Va.

Chapter 6 section 2

September 4. 1940

SEEBERT M. P. CHURCH

A society was formed here a few years ago, and a good church was built by the Methodist Protestants and the Presbyterians jointly. Rev. W. T. Hogsett, a local minister, organized this society. He and his family and David Dean and family were members here. There are still seventeen members at Seebert, although the Seventh Day Adventists have almost succeeded in disorganizing the class since Brother Seebert moved to Marlinton.

From - The M. P. Church in W. Va.--Barnes
Pub. 1926

This church was built in 1908. It seems that the Methodist Episcopal members tried to persuade the Methodist Protestants not to build a church as the M. E. church had been completed in 1906, and they felt that one church was enough for a small village like Seebert. However, they went ahead and raised money enough to build a church of their own along with the Presbyterians.

The record book for this church shows the following membership for 1908. J. B. Pyles, Sarah Pyles, Moody Pyles, Sherman Pyles, Rev. W. T. Hogsett, Denna Hogsett, H. A. Clarkston, Lizzie Clarkston, Bessie Clarkston, Isaac Coulter, Nancy Coulter, Ivy Glendennin, Sarah Gum, Lou Steiger, Martha McClure, Forrest Workman, Silas Workman, Saul Workman, Bessie Workman. This record must not be complete as the Dean family was not given. The records show only a membership of twenty-four by 1920.

The Methodist Protestant records have all been very poorly kept and it is hard to get much information from them. So many of the ministers stayed for such a short time that they did not have time to accomplish much, therefore, kept no records at all. Many of them did not even put their own names on the books.

But, sometime in the 1920's a Seventh Day Adventist minister by the name of Moore came up from Charleston and preached for a few nights. The people liked his preaching and some of them ask him to stay and hold a revival. The result was that so many were won over to his beliefs that the church became disorganized. The Adventists sent no regular minister to carry on the work begun by Moore, and the M. P. membership had become so small that the church was discontinued as a place of worship by the Methodists. This small class has been transferred to the other Methodist church at Seebert since the Methodists have been united. The Presbyterians have also discontinued services in this church and for the past four years it has been an abandoned church.

The only three ministers named in the records as having preached at this church were B. M. Mitchell, D. S. Boggs and Paul Riegel. I feel sure there were many more whose names were not given. I went down to Seebert in August but there seemed to be no one who could tell me much that I felt was very authentic.

West Virginia Writers' Project
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Pocahontas County

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Source Mr. and Mrs G. O. Auldrige Date Filed _____
Deed Book 37 page 14



Juanita S. Dilley
Pocahontas County
Chapter 6 Religion

Seebert Chapel, M. E. South

The first Sunday school organized at Seebert was held in an old out building near where G. O. Auldridge lives, then when the school house was built the Sunday school was held in it. The M. E. , South members at Seebert held their membership at Hillsboro, so it was decided that they would build a church of their own so it would be more convenient to attend church. A preacher by the name of Dills was on the work at the time the church was started. He later went to Oklahoma as a Missionary.

The building committee was composed of the following men; George G. Clendenen, Ollie Auldridge, Kenna O. Wade, and William H. Wade. To these men fell the most of the responsibility of building the church. In fact at that time the membership was very small as there were only a few families in Seebert, but a little later when the Warn Lumber Company operated at this place, they had a well attended church.

The deed was given on May 3, 1904 by George G. Clendenen and Lou Clendenen, his wife to K. O. Wade, G. O. Auldridge, and J. L. Simmons, trustees of the M. E. Church, South. For the sum of \$5.00 - one acre more or less on which they shall build or cause to be erected a good and suitable Church Edifice, that the said premises shall be used, kept, maintained and disposed of as a place of Divine Worship.

Most of the money was raised by subscription and suppers, however \$300. was collected on the day of dedication. They have built concrete steps and a new roof in the last few years at the cost of \$200. At the present it is valued at \$2500. It is very comfortably furnished on the inside, has a organ, electric lights.

The corner stone was laid by the Masons with George McClintic as the head officer(whatever the title is) on this corner stone are the words Seebert Chapel, then a Masonic emblem, and the date 1906. It was in the year of 1906 that this church was finished and dedicated. A preacher from Hinton came here to preach the dedicatory sermon.

The oldest members are: Isaac Smith, Susan Pyles, Missie Clendenen, William Clendenen, George Clendenen, Lou Clendenen, K. O. Wade, W. H. Wade, G. O. Auldridge, Mrs. G. O. Auldridge. G. O. Auldridge has been Supt. of the Sunday school for the past 25 years. At the present there is an average attendance of 37. The other church workers at present time are Mrs. G. O. Auldridge, Mrs. C. K. Levisay, Mrs. Harold Elmore, Susan Pyles, Laura Pyles and Nina Boblatti.

Since the union of the Methodist churches, the Methodist Protestants of Seebert have been united with the M. E. Church, and the Protestant church has been abandoned. Seebert is an appointment on the Hillsboro circuit.

from - Deed Book 37 page 14

Mr. and Mrs. G. O. Auldridge

At Spring Creek, just below Seebert, there is no church. For a long time these people used the school house but of recent years the school house has been torn down, and the people use an old abandoned building for sunday school and young peoples meetings.

Nov. 18, 1880

Nelle V. McLaughlin
Marlinton, W. Va.
Pocahontas County

Chapter 6 - Section 1 & 2

Marvin Chapel - 1878

Marvin Chapel (M. E. Church South) is located on the State Highway Route # 219 about one and one-half miles above Mill Point.

The land for the church was given by Jacob F. and Mary Cuckley and the deed was made February 17, 1877 to Joseph Smith, Wm. H. Overholt, Granville McNeel, Henry N. McClure, Thos. I. Courtney, Isaac B. Smith, George Hill, Michael Scales, and Wm. Glendenen, Jr., Trs. for M. E. Church South, one acre of land for a house of Divine worship, for the use of the ministry and membership of the M. E. Church South, Provided: that in case of division or disruption of said Methodist Episcopal Church South, that then the property shall be under the control of the majority of the vote of the male membership of the said church over the age of twenty-one.

Before the Civil War, John H. Ruckman owned this land and selected this site for the church, but he moved to Georgia at the beginning of the Civil War. The idea of a church was dispensed with at that time and later the land was given by Mr. Cuckley and his wife.

Clark Wooddell built the church and many of the members assisted in the building. The people also gave what money they could. Joseph Smith took several men and went to Sandage Creek to get white pine logs from which he sawed the

Focahontas County

siding for the church. The church is 30 by 50 feet and the seats, pulpit and railing are all made of walnut.

Before the Civil War, John H. Ruckman built a log school house and services were held here until the War. Then in 1868 when another school house was built, services were held in that.

Marvin Chapel was built in 1878 and was dedicated on November 11, 1878. The Rev. A. P. Boud was to have preached the dedicatory sermon but was waterbound on his way to the church and the sermon was preached by the Rev. J. R. Van Horn, a circuit rider, who served this section at that time.

Mr. Renick Ruckman, who gave me this information, says the first preacher that he can remember was Rev. Joyce, who married his sister in 1872. When the school house was built in 1868, Rev. Joyce preached here.

The next preacher was Rev. Baldwin, who also preached in the school house. Mr. Ruckman remembers one incident very well concerning the Rev. Baldwin. There had been a very dry spell and the farmers were needing rain badly. This particular Sabbath morning was a beautiful day with not a cloud in the sky. Rev. Baldwin offered up such a fervent prayer for rain that before the service was concluded, the rain was pouring down.

Rev. Van Horn came in the spring of 1875 and was here when the church was built.

The following list of ministers is perhaps not in order

Pocahontas County

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but is as nearly correct as Mr. Ruckman could remember.

Rev. V. W. Wheeler

" Townsend

" Dills

" Lynch

" York

" Graybeal

" Armstrong

" Whitsell

" Adkins

" C. C. Lambert

" Neal

" Gooddall

" Eye

" W. F. Lowance

" Kent Swecker

" Wagner

" Hypes

" Karacuff

A. C. Pugh

" J. H. Light

" Kessler

" L. M. Shires, who serves the church at the present time.

Among the first members of the church were the following:

Pocahontas County

Joseph S. Smith

Abigail Smith

Thomas Courtney

Henry N. McClure

Michael Scales

Esther Caroline Scales

Millard Ruckman

Isaac B. Smith

Wm. Clendenen, Sr.

G. L. Aldridge

Renick Ruckman

The preachers were paid as they are today, by subscription and with food. Mr. Ruckman said that the salaries in those days were very small and that they were frequently unable to pay the full amount promised.

All denominations worshipped in this church at first. The Methodists held services twice per month and the Presbyterians once. Everyone attended all the services.

At the present time there are two services each month, one morning and one evening. The membership of the church is about sixty persons.

Marvin Chapel is situated in a very large oak grove. Years ago they had big meetings, all day services, and picnic dinners in the grove.

There has always been a Sunday School here. The present Supt. is Mrs. Walter Arbogast. The enrollment in

is about eighty.

Harvin Chapel is well known for its song services. They are held the year around on the third Sunday afternoon. Choirs from all around the county go there to sing. Mr. Fred Huckman has charge of these services.

Each Sunday morning when they have no preaching services, they have prayer meeting.

The stewards in this church are: Mr. Kenny Hogsett, Mr. Richard Muldrige, Mr. Boyd Dilley and Mr. Wilbur Moore.

The Ladies' Aid Society was organized fifteen years ago with Mrs. Fred Huckman as the first president. Mrs. Huckman is president at the present time. This is a very active organization. They have recently painted the church, bought a piano, installed lights. They keep the church in good repair. Two silver collection plates were given to the church by Mr. Wallace Snedeger and Mr. Don Harper of Atkins. Since this society has been organized, they have never missed a single meeting.

In 1928 the Harvin Chapel congregation held their fiftieth anniversary. They had an all day service, dinner on the ground and a song service in the afternoon.

Rev. L. W. Shires is the present pastor and very well liked. He was educated at Concord College and Campbell-Widney College. He came here from Iron Gate, Virginia. He has six churches on his charge, Harvin

Pocahontas County

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Chapel, Hillsboro, Beebert, Sharon, Emmanuel, and Trinity. He lives in the Methodist parsonage at Hillsboro. Mr. Shires is not a stranger around here as he served at Greenbank some years ago.

Information: Mr. Renick Luckman who remembered
when the church was built.
Mrs. Walter Arbogast
Rev. L. S. Shires

West Virginia Writers' Project
RESEARCH IDENTIFICATION REPORT

-6-

Subject Pocahontas County History

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R. H. Auldrige, son of William H. Auldrige

Ollie Auldrige



Juanita S. Dilley
Clover Lick, W. Va.
Chapter 6 Religion

TRINITY M. E. CHURCH, SOUTH---STAMPING CREEK

This church was first built by the Warn Lumber Co. at Warntown, and when they finished their lumber job and moved out they gave the building to Harry Thompson and he tore it down and had the lumber moved to Stamping Creek to build a church at this place. The people of the community contributed the money to have it rebuilt and to buy the plaster, etc., so with Edgar Waugh as the head carpenter the church was rebuilt and dedicated in the year of 19 .

The deed was given by Willian H. Auldridge and Effie Auldridge his wife on March 11, 1915 for \$1.00 cash in hand do bargain, grant, sell, release and convey unto Harry Thompson, J. T. Rose, James B. Grimes, Edgar Waugh, and R. H. Auldridge, trustees of Teinity M. E. Church, South of Levelton Circuit, Lewisburg District, Baltimore Conf. and to their sucessors in office. Said premises shall be used, kept and maintained and disposed of as a place of Divine Worship for the use of the ministry and membership of the M. E. Church, South.

Harry Thompson was the main one to sponsor the building of a church, others who contributed both money and time were the above named trustees and their families, also Mr. and Mrs. John A. Waugh. Smaller contributions were made by others of the community.

the pastor Rev. L. B. Shires and his wife come to this

church and assist with the Sunday school, then Mr. Shires preaches twice a month just after Sunday school and on the other two Sundays he goes on to Marvin Chapel to preach when the Sunday school is over at Trinity. They have a well attended Sunday school. The two main church workers are Mrs. Lanty Havener and Mrs. Grover Thompson.

Other churches on the Levelton Circuit are Hillsboro, Marvin Chapel, Seebert, Sharon Church-Locust Creek, and perhaps others.

POCAHONTAS COUNTY

Juanita S. Dilley
Clover Lick, W. Va.
Chapter 6 section 1 b
August 23, 1940

DROOP MOUNTAIN M.P. CHURCH

This old church is located at the base of Droop Mountain, a few miles south of Hillsboro.

The Droop Mountain society was organized by Dr. George Brown in 1842. Dr. Brown was president of the Pittsburg conference, and was making an official visit to this circuit when he organized the society. Rev. Richard Walker was the pastor, and had been preaching in a private home near where the church stands. David Cochran and wife, Solomon Cochran and wife, Martha McKeever, Elizabeth Hoover, and John McLaughlin were charter members. The church was built under the pastorate of Rev. W.W. Blake in 1858. It is a plain frame structure, having a gallery extending across the rear, in which the colored people sat during the services. The lumber in the building was all "hand-worked." The pulpit is built in across the platform.

Dr. George Hester was pastor here in 1845----his second year in the conference, and lived in this community. He says of his pastorate here: "The first year we lived in a room in the second story of old Mother Elizabeth Morrison's home. This home had been the preaching place of Bishop Asbury and Joshua Boule, who traveled here before he was made a bishop. Mother Morrison in 1845, was a pious and intelligent widow lady 84 years of age. She with her husband Andrew Morrison then living, Rev. A. T. Morrison a son of hers, Richard Williams and thankful his wife, (son-in-law and daughter)

and Moses Perkins were among the first reformers in that region. Notwithstanding the strong ties the Morrison families had to the M. B. Church, they left and became forerunners and original members of the Methodist Protestant Church."

Methodism is as old in this valley as any place in America, and seventy years ago the Methodist Protestant Church was the leading denomination here. but it makes one feel like we imagine the ancient Jews felt after the return from Babylon, when he looked upon the shadows of a departed glory.

The Rev. George W. Barrett was a native of this community. His wife's brother, Jesse Barrett, was a member of old Droop Church. George Brown Cochran, born in 1842, was named for Dr. George Brown who organized the Droop society. Dr. A. L. McKeever was named for Rev. Alfred Lister who was pastor here in 1843.

From--The Methodist Protestant Church

in West Virginia--by Rev. I.A. Barnes, D.D

Pub. 1926

I have found but very little additional information about this old Droop Mountain church. It is on the old Droop Mountain road that goes down through the Beard and Denmar communities. A new roof was recently put on the church by Clara and Georgia Beard, and it is in very good repair except that the foundation is not so good and several windows are broken out. The cemetery, which is in the church yard, is much better kept than most rural cemeterys. The grass had been mowed and it looked as if every grave had a stone, some of them old hand made stones dating back almost one hundred years. Some of the people of the community said that they had taken up a collection and paid a man to keep the church yard and cemetery clean. *Denny Callison paid one-third of this money.*

The building itself was made from white pine lumber and was never painted.

There has been no regular pastor for the last ten years, and meetings are held only occasionally by evangelists. The last meeting (1940) was held by ministers from the denomination "The Church of God". There is no Sunday School at the present time. It is just another one of our abandoned churches. Since it is one of our old historic churches I would like to be able to get more of its history, but the old records cannot be found, and I have not found anyone who can tell me very much. Perhaps later I will run across something more.

Mrs. Bella Leager of Millsboro, tells me that she can remember when this church was at the height of its glory and that there was much interest and a large membership. Presidential Meetings were often held in this church and every one for many miles attended. Hundreds of people would be there.

Some of the members as they were remembered by Winters Cochran were David Cochran, Clark Cochran, George Cochran, Hannah Cochran, Ida Cochran, Agnes Cochran, Susan Cochran, Clara Cochran, Sally Underwood, Gabriel Underwood, Biddie Underwood, Henry Perry and wife.

In the home of the Cochrans is an old Bible which belonged to Elizabeth James, one of the old members of this church. On the fly leaf of the Bible was written, Elizabeth James, born March 25, 1803. The Bible was published in 1812, a Stereotype Edition published by the Bible Society at Philadelphia. This old Bible is yellow with age, but very good care had been taken of it.

An old Sunday School record shows that the last Sunday School was in 1934, and it shows an enrollment of thirty.



Pocahontas County

MOUNT CARMEL METHODIST CHURCH --Knapps Creek

Organized and built 1905.

Aug. 31, 1940

FOCALMONTAS COUNTY
Chapter 6 - Section 2
MOUNT CARMEL METHODIST CHURCH

Mount Carmel Methodist Church stands in the Knapps Creek Valley, about half-way between Frost and Huntersville. It was dedicated as Mount Carmel Methodist Episcopal Church South on October 1, 1905. Rev. H. L. Hout of Roanoke, Va., preached the dedicatory sermon. Rev. J. D. Pope was the pastor in charge.

Many people donated and contributed to the building in various ways. Preston M. Harper and Henry Newton Moore did much of the carpenter work on winter days when they could not work on their farms.

Before the church was built, the people of the community worshiped in the Sunset schoolhouse which was erected in 1877. Soon after this date, probably the next year, services were held in it. The late Rev. William T. Price preached here and his sermons were very much appreciated by all denominations. Among the Methodist pastors who served here were W. H. Ballangee, W. C. Cassard, D. L. Reid, J. L. Henderson, C. M. Sarver, S. A. Parker, B. L. Parrott and George H. Echols.

PASTORS OF THE MOUNT CARMEL CHURCH 1905-1940

J. D. Pope
Thomas Cooper
D. Garfield Brimlon
Thomas Morgan
J. Chester Crothers
E. D. Swecker
J. W. Leggett
C. E. H. Hall
Elmer C. Sloan
Palmer Lubank

-----Fowler
Mack Thomasson
A. W. Henton
E. W. Brubaker
W. B. Reynolds
H. B. Smith
W. B. Mundy
L. W. Griggs
H. L. Shiley
S. R. Simpson

POCAHONTAS COUNTY

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AVAILABLE NAMES OF CHARTER MEMBERS

Preston M. Harper
Fennie L. Harper
Fennie Grace Cleek
Mrs. Eudora A. Pritchard
Norval W. Pritchard
Annie Grace Pritchard
J. C. Harper

C. P. Collins
Henry Newton Moore
Allie B. Moore
Grover W. Moore
Mrs. Edith Hiner
Mrs. Lou Goulet
Annie M. Woods

S. R. Simpson was the first pastor after the unification of the three branches of Methodism in 1939. The present membership of the church is forty persons.

The trustees of the church property (1940) are:
C. D. Newman, Grover W. Moore, E. W. Ruckman, C. P. Pritchard, and J. C. Harper.

Information from Miss Enid Harper
taken from the church records.



Focahontas County

Westminster Presbyterian Church, Knapps Creek.

Organized 1903 ----- Built 1904.

W. A. Harold

W. A. Harold

W. A. Harold

W. A. Harold

W. A. Harold

W. A. Harold

W. A. Harold

W. A. Harold

W. A. Harold

Sept. 20, 1940

Marshall, W. Va.
Pocahontas County

-1-

Chapter 6 - Section 2

Westminster Presbyterian Church - Knapps Creek.

Westminster Presbyterian Church was organized by a Commission of Greenbrier Presbytery on the 24th day of October, 1903, when members of the Huntersville Church, living near the present site of Westminster Church, petitioned Presbytery for a separate organization at Sunset, West Virginia. The building now occupied by the Westminster Church was associated with the Huntersville Presbyterian Church and for several years past has been grouped with Liberty, Baxter, and Huntersville Churches. Before the Westminster Church was built, the Presbyterian ministers came down from Greenbank and held services once a month in the Mount Vernon Methodist Church at Frost.

Westminster Church is situated about half-way between Huntersville and Frost on the Knapps Creek road.

The charter members were:

L. W. Herold

Winston Herold

Lock Herold

Moses Herold

Divers McElwee

Mrs. Maggie Lockridge

Maude Lockridge

Dennis Dever

Allie Dever

B. F. Flesher

Pocahontas County

-2-

Mrs. B. F. Freshman

Annie Freshman

P. L. Cleek

Mrs. P. L. Cleek

Belle Cleek

Annie Cleek

Lillian Cleek

J. A. Cleek

George Hamilton

Roy Crummit

Mrs. Frank Dever

Mrs. Hugh Dever

Myrta Moore

Wise Herold

Amos Herold

Henry Herold

Ada Sharp

Mrs. Maria Herold

Millard Herold

Letcher Herold

Forest Herold

Coe Beverage

Mrs. Coe Beverage

The first Elders were: L. W. Herold

P. L. Cleek

Coe Beverage

Pocahontas County

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The first deacons were: { Wise Herold
{ John A. Cleek

The following ministers have served as pastors of the
Westminster Church:

Rev. G. W. Nickell

Rev. J. M. Walker

Rev. A. W. Rachall

Rev. W. Graham Wood

Rev. D. McD. Monroe

Rev. A. B. Williford

Especially notable is the pastorate of the Rev. G. W.
Nickell, during whose ministry the church was launched and the
church building completed.

The deed for the land upon which this church was built
was made April 27, 1903, between B. F. Hamilton and Mary A.
Hamilton, parties of the first part and Wise Herold, Trustee,
party of the second part. The deed was for one acre lying on
the northwest fork of Knapps Creek road where the Hill Road comes
into Knapps Creek Road. The one acre was to be laid out in as
near a square as possible and the church lot was to be fenced and
kept fenced. This land was conveyed to the said Herold for
the purpose of building a Presbyterian Church thereon, and the
said Herold was to convey the land to the regularly appointed
trustees as soon as they were appointed.

A few years after the church was completed, probably ab-
out 1905, the first Huntersville District Sunday School Conven-

Pochhontas County

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tion was held in it with W. A. G. Sharp, President and J. C. Harper, Secretary. In 1923, the first County Convention to be held in Huntersville District convened here.

There has been a Sunday school ever since the church was built but at times it was discontinued during the winter months. At present the Sunday school enrollment is about thirty-five persons.

There are preaching services at this church about twice a month and the Rev. A. B. Williford is the pastor. At present the membership is about forty persons.

The Elders serving the church at the present time are:

Loy Hively

Winston Herold

Coe Beverage

Deacons: Rene McLaughlin

The church has two Sunday School rooms. It is furnished with comfortable benches and a piano. It now has electric lights.

Information: The Church on the Western Waters - Courtney
Miss Enid Harper
Mrs. Price Moore



Peachtree County

Old Grove Presbyterian Church - Hillsboro, N. C.

Organized 1893. This church building which took the place of the old Oak Grove Church building which was located about three-fourth mile from Hillsboro, is in the town of Hillsboro and was built in Oldest Presbyterian organization in Peachtree County.



Pocahontas County

OAK GROVE PRESBYTERIAN CHURCH - Hillsboro, W. Va.

Organized 1793. This church building which took the place of the old Oak Grove Church building which was located about three-fourth mile from Hillsboro, is in the town of Hillsboro and was built in . . . Oldest Presbyterian organization in Pocahontas County.

Oct. 2, 1940

Pocahontas County

-1-

Chapter 6 - Section 2 - Oak Grove Church from 1900.

The Rev. Jacob Coats Johnson was installed pastor of the Oak Grove Church September 18, 1905, and served faithfully until his resignation November 20, 1927. It was during Mr. Johnson's pastorate that the present house of worship was built in the town of Hillsboro, West Virginia. Also the Union Church at Seebert was dedicated June 28, 1903. Fine evangelists preached for Mr. Johnson while here --- such as Revs. Drs. Robinson, Miley, Lacy and Hall. The Rev. John C. Riddle, who was a fine young man, assisted Mr. Johnson during the vacation of 1923. He enjoyed very much the work in all the churches and took great interest in the mission work on Ceasar's Mountain. The Presbyterial met here in 1920 and formed the Auxiliary.

Mr. Johnson was greatly beloved by all classes of people. A great sorrow came into his life while here in the loss of his charming wife, Anna Webster Johnson. At the church in Hillsboro a memorial window was built to comemorate her virtues. His second marriage was to Miss Mary Edgar Beard and they have four interesting children to bless their union. After Mr. Johnson accepted a call to Coveville, Virginia, we had various ministers to preach for us while the pulpit was vacant, as Revs. Whiflet, Caw and Bowen.

We then invited different men to preach for us in view of a call and finally accepted the services of Rev. Leade Lampligh Atkinson, who come to us with his wife, Mrs. Grace Elbert Atkinson and bob, Martha Doling Atkinson on May 28,

-2-

1929. They were students fresh from the training school at Richmond, Virginia. This was his first pastorate. We all, without one single exception, thought them a fine couple. They were with us until 1932.

Then came Rev. Marlin B. Curry from 1932 until 1936. After Rev. Curry came Rev. J. E. Knight who was here until 1939.

At the present time there is no regular preacher at this church. Dr. Samuel Moore has been supplying the pulpit for a few months and will be here until late fall, but because of his health, he is compelled to spend the winters in Florida. The church is now being reroofed and repaired and the congregation will call a pastor very soon.

The membership of the church at this time is about two hundred persons. The Sunday school enrollment is about two hundred and eleven. On the fifth Sunday of the month on which they occur, union services are held here with the Methodists.

The elders now serving are:

Henry Beard

Harper Beard

John Hearick

C. W. Kennison

William Cockley

Duncan Moore

The deacons are:

Wyle Beard

John Lay

Carl Beard

Pocahontas County

-3-

Cameron Beard

Joe McKeel

Eric Clutter

Preston McLaughlin

Moffett McKeel

Walter D. Clark

Women's Work.

In 1902 the ladies of the Oak Grove Church were organized into the two societies, the "Ladies' Aid Society" and the "Woman's Missionary Society". Mrs. H. W. McKeel was the first chairman of the Ladies Aid Society and Mrs. Edwin L. Beard of the Womens Missionary Society.

In 1921 the women's work was reorganized according to the Auxiliary plan of worship. Mrs. Lee P. McLaughlin was the first chairman of the Auxiliary. The Womens Auxiliary takes the place of the Aid and Missionary Societies. There are two adult circles and one young ladies circle. Mrs. H. W. McKeel is the present chairman.

Information:

Mrs. Della Yeager

Mrs. H. W. McKeel

Miss Minnie Wallace

Oct. 2, 1940

Nelle F. McLaughlin
Marlinton, W. Va.
Pocahontas County

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Chapter 6 - Section 1

During the time that the Rev. John S. Blair gave one third of his time to the Oak Grove Church in 1834, an unusually large number of members were received into the church upon certificate. The names follow:

William Poage
Eliza Poage
Mary V. Beale
Margaret Poage
John White
Jane White
Patrick Hare
Mrs. --- Hare
Sam'l Hare
Valentine Cackley
William C. Price
Eleanor Hare
John Hare
Mary Ann Price
Thomas Bradshaw
Mrs. Ophelia Beale
Henry H. and Mary Moffett
Rachel C. Beard
John Hogeland and wife
Miss Elizabeth Poage
Mrs. Elizabeth Miller

Pocahontas County

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Mrs. R. G. Poage

Mrs. A. E. Brown

George Washington Poage

Mr. and Mrs. Corby

Miss Caroline Miller

James Miller

Mrs. Smith

Mary Johnson

Jane Miller

Cyrus Poage

Andrew D. Johnson

Mrs. E. Johnson

J. W. Miller

Harriet P. Miller

Anne Lewis

Elizabeth Smith

Nancy Hogshead

Margaret Hogshead

Rhoda Corby

John Samuel (person of color)

John Parrott

Sophia Smith

Rachel Hogshead

G. I. Allen

POCAHONTAS COUNTY

Juanita S. Dilley

Clover Lick, W. Va.

Chapter 6

September 20, 1940

THE OLD QUARTERLY CONFERENCE, M. P.

In order to give the reader some idea of the prominence and prestige of the Methodist Protestant church in the Greenbrier Valley during the early years of its history, I here make record of some facts gleaned from the old quarterly conference minutes.

Dr. George Brown, pres. of the Pittsburg Conference, was chairman of the quarterly conference of the Pocahontas circuit, held October 21, 1843. The Rev. Greenberry A. Compton was pastor in charge. Members of the quarterly conference were: Joshua Buckley, William Perkins, James Moore, Jesse Cochran, John Bradshaw, David Gibson, David Ocheltree, J. G. McNeill, J. R. McCorkle, William Cochran, Samuel Gay, William Johnson, Robert Rogers, James Bradshaw, John A. Boggett, Isaac Collins, Abraham Grimes, and Abel Atkins. In reading the "Historical Sketches of Pocahontas County by Wm. T. Price, I learn that these men were among the most prominent and influential citizens of the county at that time.

Some of the early pastors who preached in this valley were: Rev. Richard Walker, Henry Lucas, Greenberry Compton, George Mastor, Daniel M. Helmick, William A. Bolton, John Bolton, Dennis S. Darsey, J. B. McCormick, D. C. Weese, Oliver Lowther, G. W. Barrett, Dr. Peter D. Laishley, president of the Pittsburg conference, presided at a quarterly conference in 1853, at which times plans were made to build the church on Droop Mountain. The delegate was instructed to secure either William A. Bolton, John Bolton or George W. Westfall as pastor for the ensuing year. The records show that the salary

paid averaged with the best charges of the district.

After examining all of the old records available and making a personal survey of all of the old centers of denominational glory and prestige in the past, I ask many of the older people for an opinion as to the cause of our loss of prestige and leadership, as a denomination, in this Valley. One very intelligent though conservative man replied, "A charge left for years without a pastor, and then supplied with an indifferent quality, is bound to fail." One zealous woman replied, "Other denominations have educated preachers in their pulpits and we have Sand Diggers from Webster County." The most generally expressed opinion was that, no pastoral leadership during the Civil War and for many years after; then only indifferent supply preachers who were so far below the standard set by the earlier ministers, that the people lost their interest and hope for better things.

From-history of the Methodist Protestant
Church in West Virginia--Barnes

Pub. 1926

It seems that in the early days of Methodist Protestantism in the Greenbrier Valley, that one circuit rider preached in all Greenbrier and Pocahontas counties. Sometime later they were divided, and the churches in Pocahontas was divided into two circuits. Those East of Greenbrier river- Beaver Creek, Gannings Creek, Browns Creek, Browns Mountain, Cochran's Creek, Doughards Creek and Barre Valley were in the Hunterville Circuit. Those west of the river- Droop Mountain, Seebert, Buckeye,

Fairview, Clawson and Pleasant Hill (now Central Union) were in the Marlinton circuit. But the membership became small and some of the appointments were dropped, then the circuits were again united into one and was known as the Pocahontas circuit. They are making an effort to unit Beaver Creek with Cummings Creek and to unite Central Union with some of the other Methodist churches and let the Brethern take over this church.

The church at Seebert is the best building they have, but the surroundings on Droop Mountain are much better cared for and kept more beautiful than those of any of the other churches. The Fairview church has recently been painted and is in every good state of repair. Central Union has not been entirely finished and there is still an unpaid balance on the church.

Most of these churches have an organ, a wood stove, the pulpit and seats are for the most part hand made, and the floors are bare, but most of them were clean.

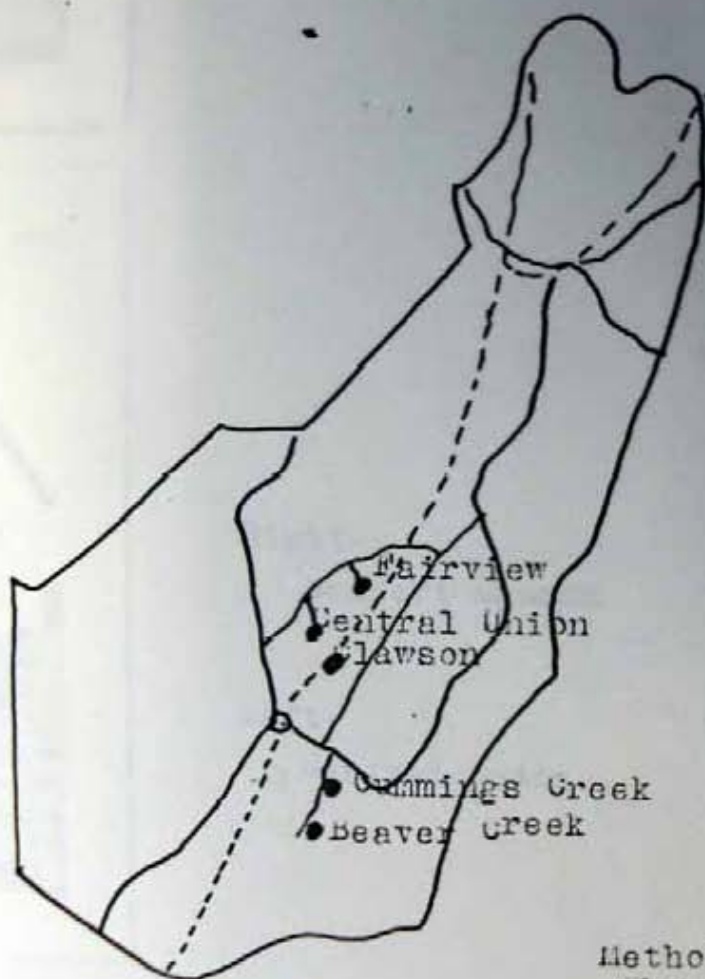
You will notice that all of the classes on the Marlinton circuit had very good churches almost from the beginning, while those on the Huntersville circuit had all of their appointments in school houses until after 1928 when two abandoned school houses - Brown Creek and Beaver Creek - were bought and dedicated as churches, and the Cummings Creek church was built in 1933.

METHODIST PROTESTANT CHURCHES



1. Droop Mountain
2. Seebert
3. Beaver Creek
4. Cummings Creek
5. Buckeye
6. Browns Mountain
7. Browns Creek
8. Clawson
9. Central Union
10. Fairview

----- Greenbrier River



Methodist Protestant
Churches that are
still in use

Central Union, Clawson and Beaver Creek are very
weak churches, and are about to be abandoned as
Methodist churches.



METHODIST PROTESTANT CHURCH
OF
POCAHONTAS COUNTY

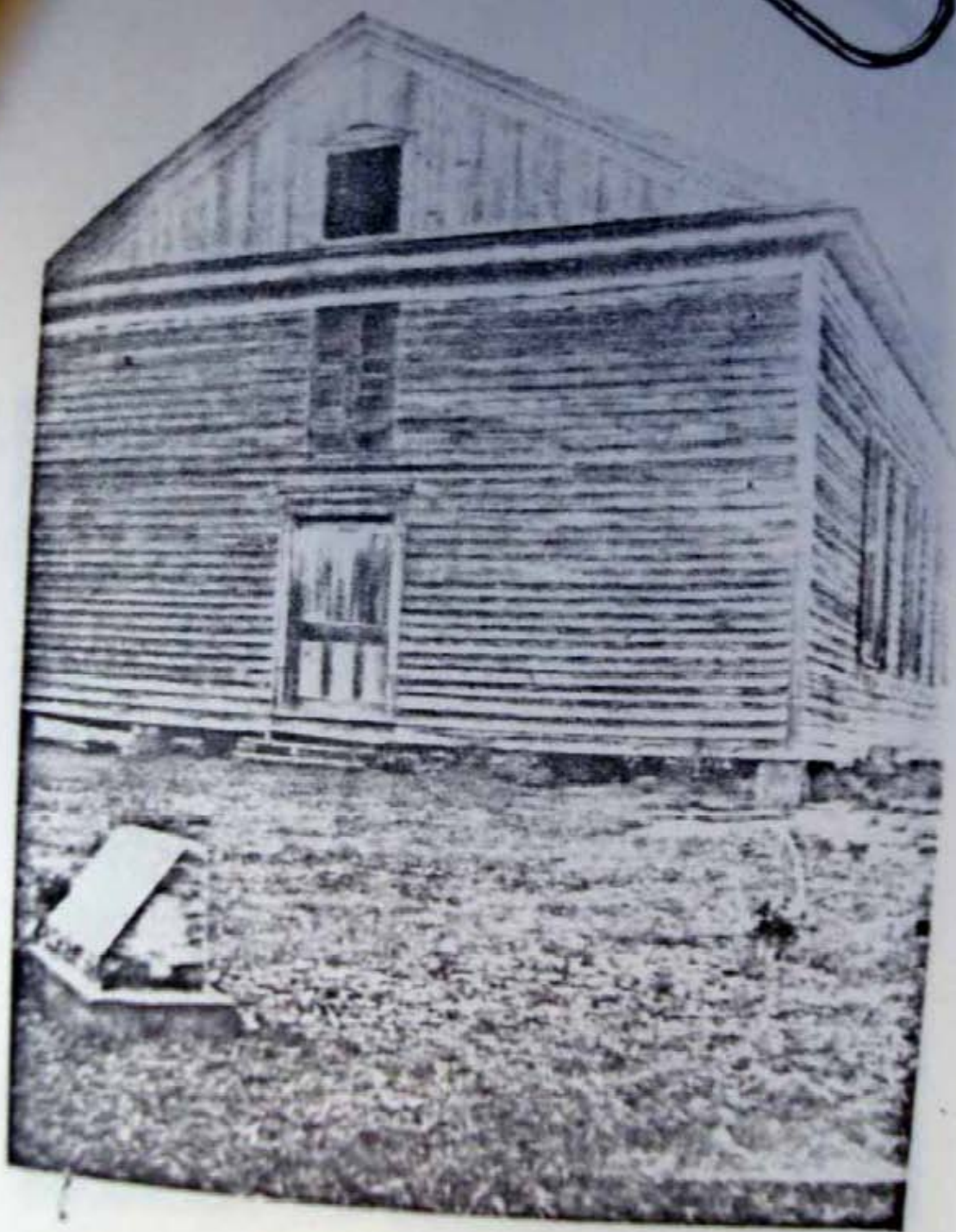
Droop Mountain
Church
and
Cemetery

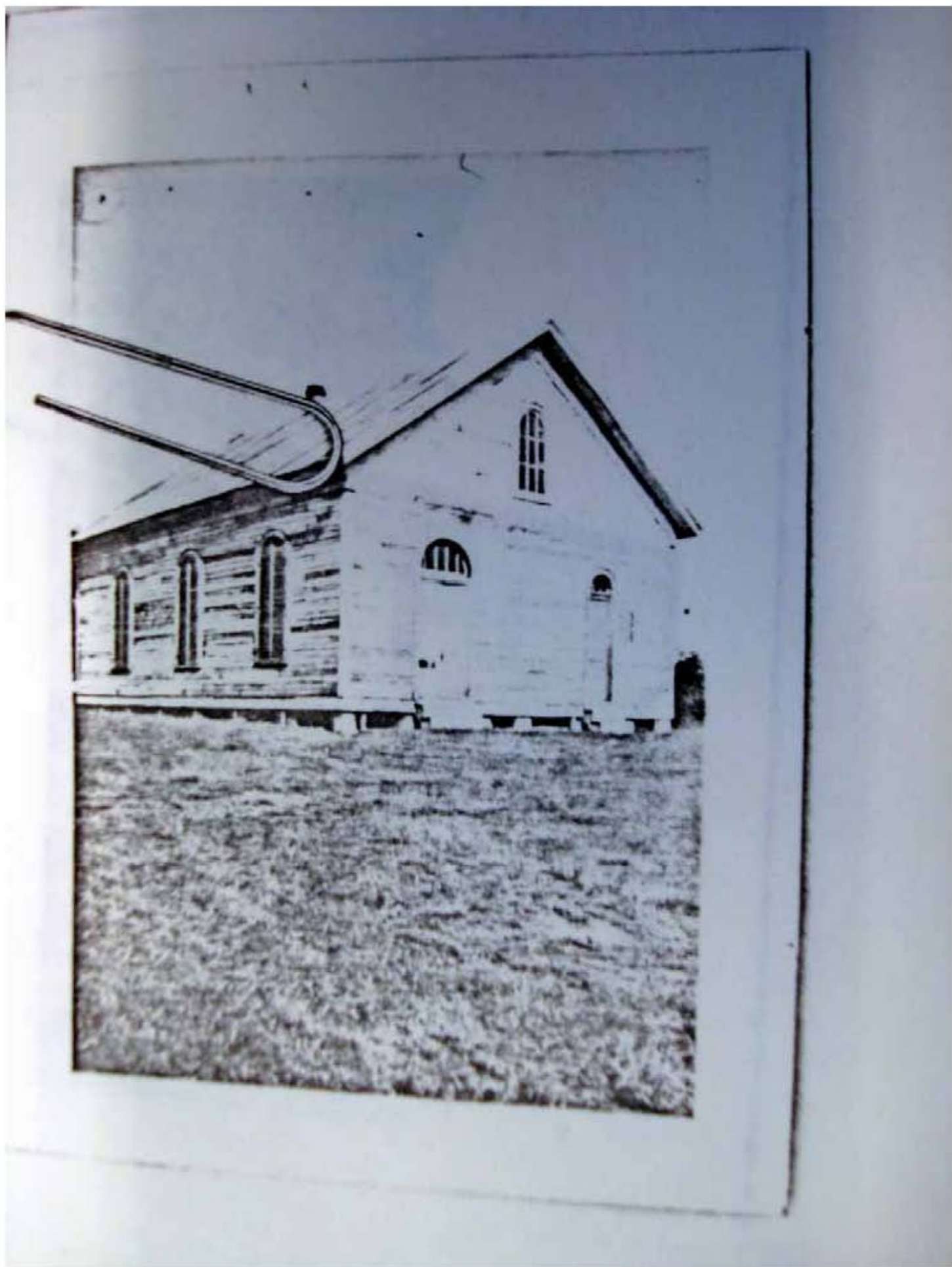


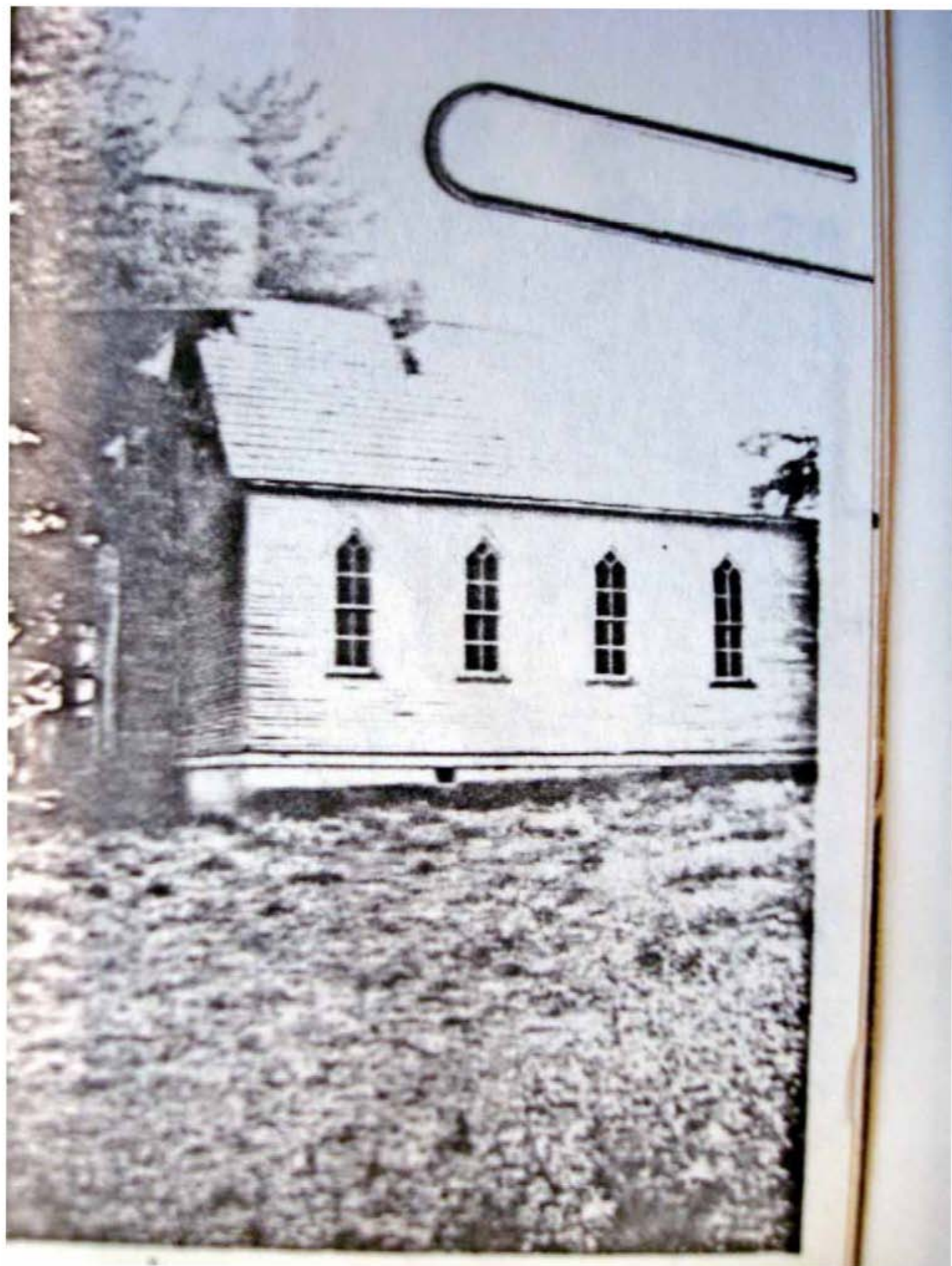
Right-
Seebert Church

Left-
Central Union













Right-
Bethel Church
Buckeye

Left-
Cummings Creek

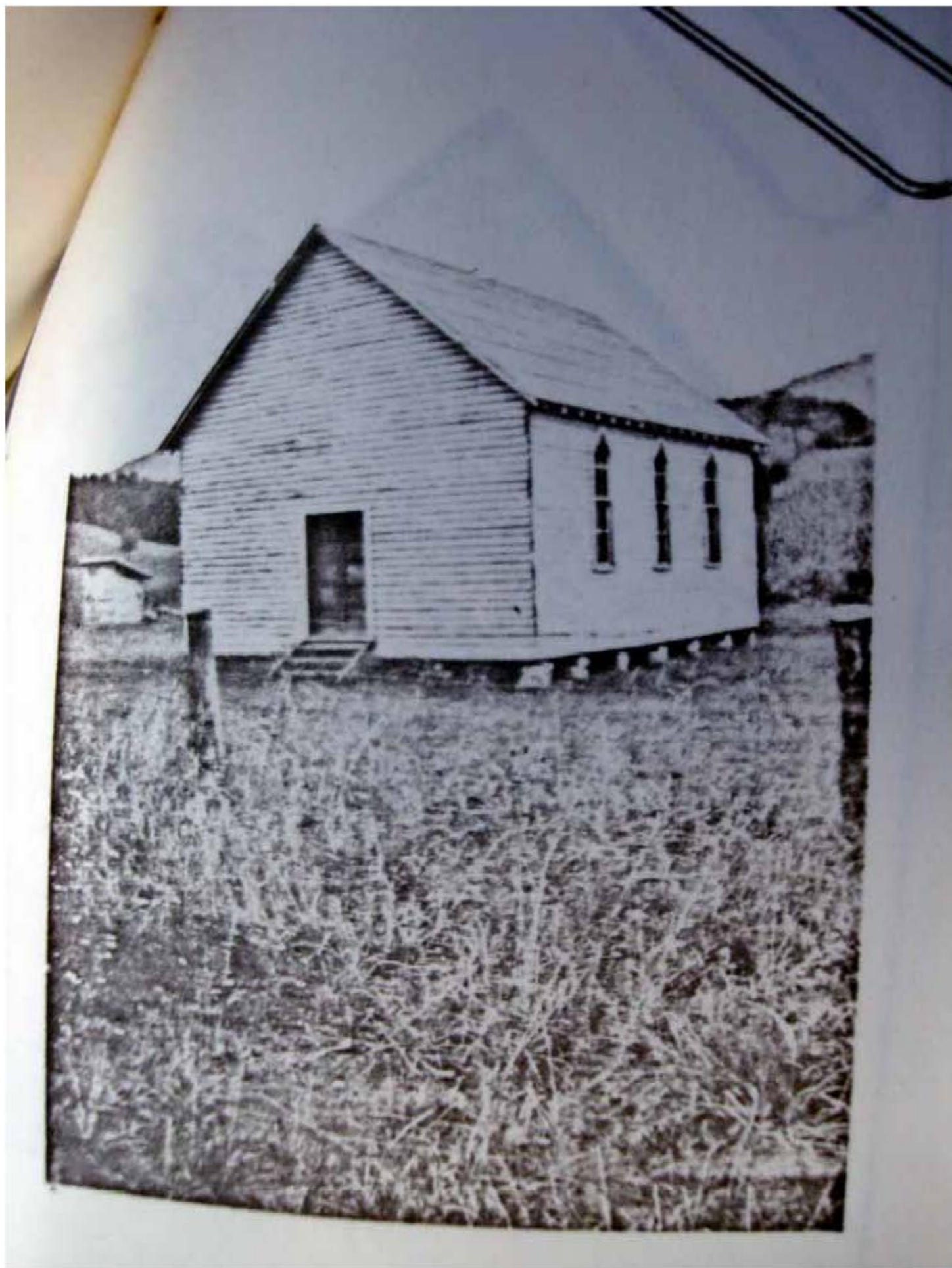


Left-
Beaver Creek
Church

Right-
hand carved stones
in the Beaver Creek
cemetery, site of
old log church.
These stones are to
members of the Fosse
family who first
owned this land.













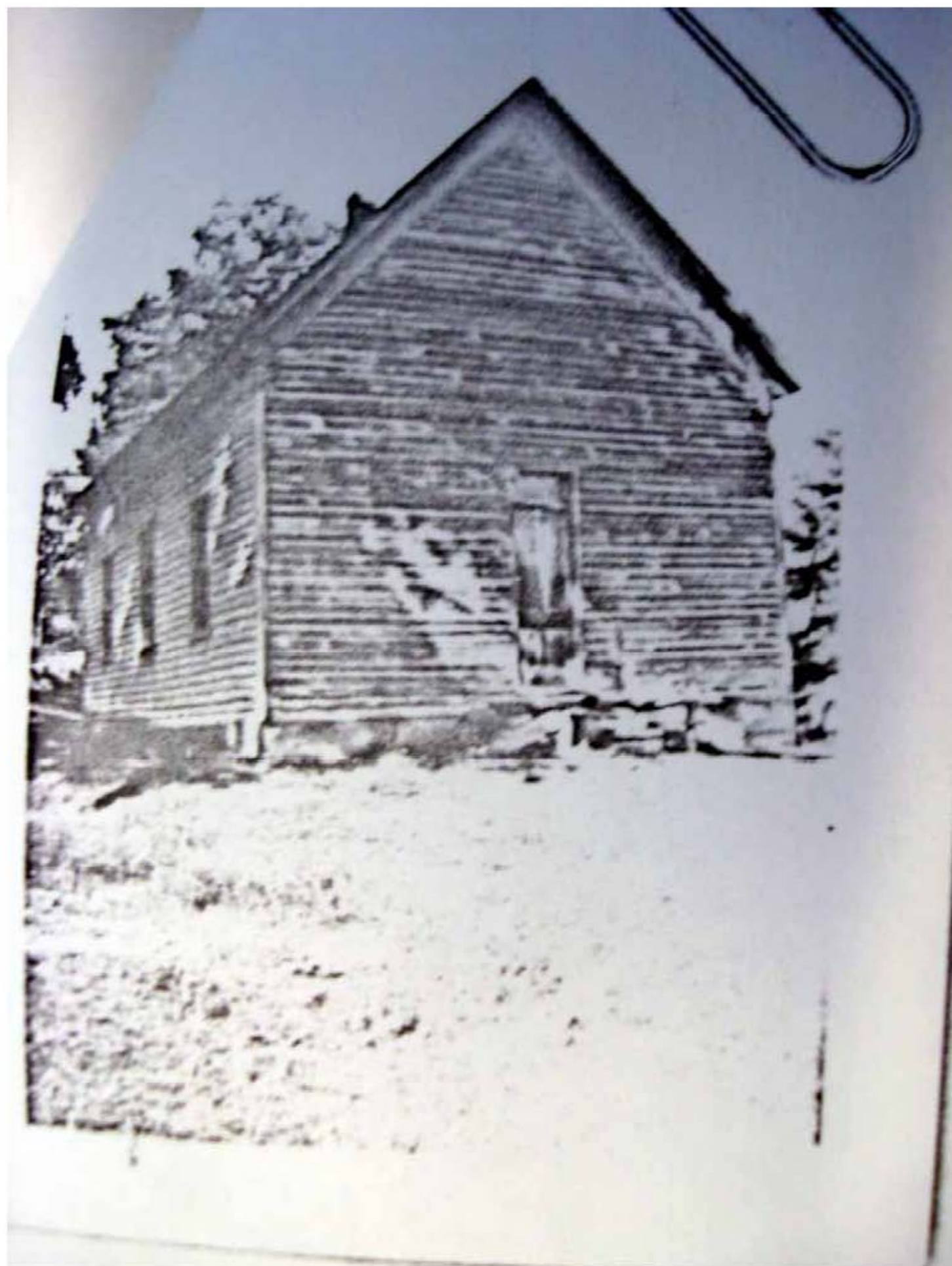
Left-
Browns Creek
Church

Right-
Fairview

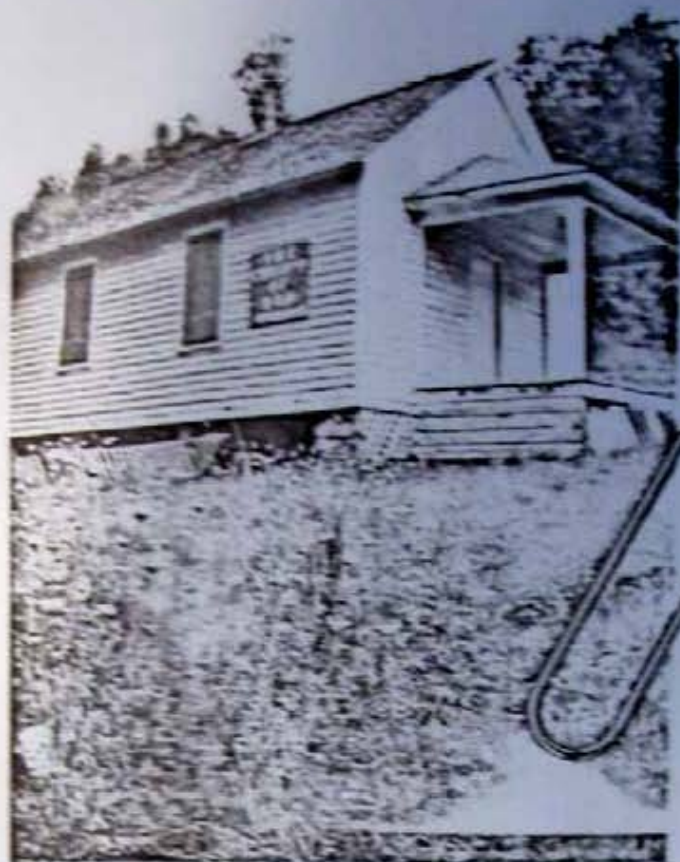


Clawson Church

The Cummings Creek school house which was used as a place of worship by the Cummings Creek M. F. class until it was bought by the Church of God.







The Cummings Creek school house which was used as a place of worship by the Cummings Creek M. P. class until it was bought by the Church of God.



Pocahontas County

HUNTERSVILLE PRESBYTERIAN CHURCH- Huntersville

Organized 1836 -

-Built 1854

Chapter 6 - Sections 1 & 2.

Huntersville Presbyterian Church.

The first Presbyterian Church in Huntersville District was organized in 1836 by Rev. Mitchell Dunlap. On the 12th day of August, 1854, Wm. Gammon, Benj. Herold, and James T. Lockridge, on behalf of the church, contracted with Davis W. Kerr for the erection of the church in Huntersville, at a cost of \$1,846. The building is a white frame building with a gallery across one end and is in good condition today. The auditorium is almost as it was when the church was built. About 1896 a second story was added to the building and was used as a Masonic Hall for Huntersville Lodge No. 65 A. F. & M. E. On the top of the church there is a large Masonic emblem. There is an agreement recorded in the County Clerk's office whereby the Masonic Lodge is to have exclusive use of the second story.

During the Civil War this building was used as a hospital. It was during the Civil War, too, that the Session books and the large pulpit Bible were carried off by soldiers. Some months before the death of the late Andrew Price, he told the story of the Bible in the Huntersville Church. About 1929 news came from Pittsburgh that the Bible had turned up in that city, and was in the possession of James R. Mellon, a brother of Andrew Mellon. The Bible had an inscription in it showing that it was taken from Huntersville at the time of the battle there in 1862. The Bible has never been returned.

POCAHONTAS COUNTY

among the first members of this organization were; Hugh McLaughlin, Sr., James A. Price, and George E. Craig.

Two ministers of prominence in our denomination have gone out from the Huntersville Church: Rev. J. Newton Craig, D.D., Executive Secretary of Home Missions of our Assembly at an early date, and Rev. Mr. T. Price, D.D., prominent minister and historian of Greenbrier Presbytery fifty years ago.

Huntersville church has throughout its history, until the last year, been connected with one or more churches in the Knapps Creek Valley, sharing the ministry of those who ministered to other of those churches.

Early ministers serving the Huntersville Church were:

Rev. J. S. Blair

Rev. David Cunningham

Rev. Joseph Brown

Rev. Henry Brown

Rev. T. P. W. Magruder

Rev. J. C. Barr

Rev. R. P. Kennedy

Rev. G. L. Brown

Rev. H. H. Hamilton

(I was unable to get the dates that these ministers served).

The first session book that can be located began with 1877. Rev. James H. McCown was installed pastor on October 26, 1877 and remained pastor until 1881.

Mr. James M. Lightner, Mr. Samuel W. Beard and Mr. Wm.

POCAHONTAS COUNTY

J. McLaughlin were elected elders in 1877. Mr. Andrew M. McLaughlin and Mr. Peter Cleek were elected deacons the same date. Mr. James H. Doyle served as deacon from 1881 to 1886 at which time he was elected an elder and remained one until his death November 17, 1939. Dr. S. Pruyn Patterson was elected an elder in 1886 and served in that capacity until his death in 1907. Mr. Lanty L. Herold was elected a deacon in 1881.

There is no record of the church having a pastor from 1881 until 1886 when the Rev. William T. Price became pastor and served until 1900.

Mr. Amos Barlow was elected an elder in 1900 and remained one until his death in 1908.

Rev. G. W. Nickell was pastor from 1900 until 1907.

Mr. John A. Cleek was elected a deacon in 1901 and Mr. L. W. Herold was elected an elder the same year.

Mr. J. H. Buzzard and Mr. W. H. Barlow were elected deacons in 1903 and the latter has served in that capacity ever since.

Rev. A. S. Rachal was pastor from 1909 until 1914.

Mr. Zane Moore was an elder from 1910 until 1920, when he moved to Marlinton and served as an elder in the Marlinton Presbyterian Church until his death.

The Rev. J. M. Walker was pastor from 1914 until 1920.

Mr. Elihu Moore and Mr. Clarence McComb were elected deacons in 1920 and have served since that date.

Mr. W. B. Sullivan, a student at Union Theological

POCAHONTAS COUNTY

Seminary, served this church as pastor during the summer of 1921.

Mr. W. C. Neel, also a student at Union Theological Seminary, served as pastor during the summer of 1922.

Mr. James A. Reed was elected an elder in 1922 and Mr. S. P. Curry in 1924, and both have served ever since.

In 1923 Rev. W. G. Wood became pastor of the church and remained so until 1925.

Rev. Robert Hunter filled the pulpit during the summer of 1925.

Rev. Hiram Reeves, a student at Union Theological Seminary, served as pastor during the summer of 1927.

In 1929 Rev. D. McD. Monroe was installed as pastor and remained so until January 1937.

The church was without a pastor until May 1938, when Rev. A. B. Williford filled the pulpit until May 1939.

In July, 1939, Rev. O. N. Miles began serving as pastor and has served ever since. Rev. Miles, the son of an Episcopalian rector in England, came to America from England in 1905 when he was seventeen years old and joined the English Colony at Mingo. In his youth he was quite an athlete and, I am told, one of the best Rugby football players in this section of the country. He was ordained a minister in the Greenbrier Presbytery and has done Home Mission work ever since. He married Miss Marianne McClung from Greenbrier County and has a grown son and daughter. On account of ill health, Rev. Miles has only three charges at the present

POCAHONTAS COUNTY

time, two on Elk and the Huntersville Church. He has lived in Marlinton for many years.

The Huntersville Presbyterian church was used by all denominations until the Methodists built their church in Huntersville sometime in the eighteen-eighties.

To Huntersville is ^{due} the distinction of being the first place in Pocahontas County where a Sabbath School was held throughout the year.

At the present time no Sabbath School services are held in the Presbyterian church but the Presbyterians join with the Methodists at the Methodist church for Sabbath School.

There are between thirty and forty members in this church today and services are held here twice a month.

The first printed notice of preaching service at Huntersville was in 1824, twelve years before the organization of the first church. This occurs in the diary of the Rev. S. B. Witt, a Baptist minister. Here is an extract from his diary:

Sept. 18, 1824 - Preached today at Huntersville to a considerable congregation. At this place there is a dancing school just commencing and, as soon as the meeting was over, the greater part of the congregation returned to the ball room and commenced dancing. "Oh, that I may be the honored instrument in the hands of the Almighty in bringing them to the knowledge of the truth".

Material for this manuscript from:

Hardesty's Encyclopedia

Old Churches - Charles Carpenter in W. Va. Review

The Church on the Western Warters - Courtney

History of Pocahontas County - Price

Other Information - Mrs. Howard Barlow

Mrs. Elihu Moore

Mrs. Peyton Moore

Mrs. Fred Moore

Additional information from Price's History of Pocahontas Co.

Dr. Witt became a noted minister in Prince Edward County, and gathered a church of seven or eight hundred members on Sandy River. Dr. Wm. T. Price, while a student at the seminary heard Dr. Witt preach the memorial sermon of a wealthy citizen, who committed suicide on his wife's grave a short time after her death. Dr. Price led the singing of the hymns. After the services Dr. Price made Dr. Witt's acquaintance. The venerable man had not forgotten about the dance and mentioned the Foages and the Callisons as persons he well remembered. Dr. Witt was quite independent, even wealthy, and spent his old age in a charming country home in the limits of the grand congregation he had gathered in the pastorate of nearly thirty years duration. S. B. Witt, Jr., a Richmond lawyer, was his son.

For many years religious services were held in the court house at Huntersville. When the academy was built in 1842, it was used as a place of worship by Methodists of all branches, Episcopalians and Presbyterians. The Presbyterian church afterwards became the place where all denominations

POCAHONTAS COUNTY

generally worshipped. In the early summer of 1865 the Rev. M. D. Dunlap and W. T. Price were engaged in the first sacramental meeting held after the war. A detachment of federal troops from Buckhannon passed through the town, rode around the church, looked at the broken windows, examined the horses with critical eyes, and religious services were going on all the while without even pausing. Sermon and sacramental service over, Mr. Dunlap who rode in from the country that morning and hitched his horse near the church, went to get the horse and found that it had been taken away as a "branded horse". During Averill's retreat through the Levels this horse was abandoned and worn out. Mr. Dunlap had taken it up and put it in good condition. The venerable preacher had to return to his home at Hillsboro on a borrowed horse.

Juanita B. Willey
Clover Lick, W. Va.

Chapter 6- Religion
October 28, 1940

MOUNT VERNON M. E. CHURCH, SOUTH

* This church was built in 1850 and was the first ever built on Knapps Creek. For its erection \$400. was raised by subscription, and the remainder was paid by Andrew W. Moore, Moses Moore and Preston Moore. It was dedicated in June 1852, and the Rev. T. F. McClure became the first pastor. It was a good substantial building and was heated by stoves. During the civil War the soldiers made a barracks of it, and at one time threatened to burn it, but were prevailed upon to desist from such an act of vandalism, and today it stands a monument of the religious zeal and christian enthusiasm of a generation passed away.

Among the first members were Leonard nerring, Jennie nerring, George Rider, Harvey Curry, Mary A. Curry, Moses Moore, Isabella Moore, Preston Moore, Andrew Moore, Anne Moore and Elizabeth Lightner. George Rider was the first class leader and the rev. L. Fox is the present pastor, (1883).

* Previous to the erection of the Mt. Vernon church the people of upper Knapps Creek attended services at Mt. Zion. Many of them went horseback across the country by the way of Mill Run at I. W. Moore's store.

A notable feature of this building is the good quality of the lumber used. Searcely a defective spot can be seen in the ceiling. John McElwee and son did this carpentry work. All of the lumber was planed by hand at a shop on the land owned by Moses Moore who was a noted christian character.

A record from 1888 to 1900 show the following members, Bertie Gibson, Annie Rider Curry, Lillie Rider, Lucy Rider, Mary Buzzard Grimes, C. P. W. Rider, Brown Moore, Roy Pearis Moore, Grace M. Rider, Dr. G. M. Jordan, Lucy M. Jordan. Forty members is the largest membership the records show for this church.

By 1935 the membership had gotten so small that it was hard for them to meet the financial obligations of the church, therefore when the churches were united this church was discontinued, and is today an abandoned church. The members for 1935 were, Clarence Curry, Annie F. Curry, Bertie Gibson, Dr. G. M. Jordan, Lillie Rider, Lucy Rider, John W. Rider and Minnie Townsend.

If you will compare the names of the earliest members of this church with those found in the Stewards Book you will find that most of them were originally members of old Mt. Zion, and that many of the early meetings were held at the home of the Herrings. This church was first built just as an M. E. Church, but when the Civil war came and all of the hatred of the period flamed forth and people began to join one side or the other, they carried the hatred to the churches as well. The people of Mt. Zion remained with the Union and the people of Knappa Creek joined the Confederacy, therefore the Mt. Vernon church became an M. E. church, South.

I have just talked with John W. Kider, a member of this church, and he says that the Mount Vernon church was built by not only the people of the immediate neighborhood but by the people of Mt. Zion and all surrounding communities helped with it so that it would be more convenient for the people of upper Knapps Creek to get to church. It was, at first, a union church and used by everyone regardless of denomination, and he is of the opinion that since no deed seems to have been given until 1871 that it remained a union church until after the Civil War. Also his father, who was one of the trustees in 1871, was very strict about having everything in writing, and it is believed that he was the one that insisted upon having a deed at that time, though the division of the churches may have had something to do with it.

Though it became an M. E. church, South, it was still used by the Presbyterians and any others of the community until it was abandoned four years ago.

When the soldiers encamped in it during the Civil War, they also took their horses in the church, and their hoof marks are still to be seen on the floor. Andrew Herold lived near the church during the war, and the older people have often heard him talk about the soldiers and their horses staying in the church.

Nothing officially has been done about transferring the members to another church, but each one was left to decide for himself where he wanted to take his membership.

This is the oldest Church on Knapps Creek, but its membership has never been as large since Mount Carmel and

M.E. South

Westminister Presbyterian were built on Lower Knappe Creek.

The first deed was given by Thomas Campbell and Susan his wife, John Campbell and Sally his wife, Samuel Campbell and Isabella his wife, Benjamin Campbell and Loure his wife, William Campbell and Mary his wife, Alexander Campbell and Isabell his wife to James Henry Rider, Andrew Moore, Preston Harper, Isaac Moore, and Peter Sharp, trustees. One acre and 25 poles for the use of the M. C. Church, South. (Book 9 page 64)

Then again in 1875 another deed was given by Andrew Herold and Maria his wife to the same trustees. I do grant unto the said trustees the following tract of land being intended as the Mt. Vernon church lot" and it referres to the deed given by Campbells. Evidently the land had come into the possession of the Herolds and for some reason they found it necessary to give another deed. (Deed Book 12 page 21)

* From - Hardstye Encyclopedia

" - Enid Harper

q " - Church records





West Virginia Writers' Project
RESEARCH IDENTIFICATION REPORT

Pocahontas - h

Subject Pocahontas county History

Date January 7, 1941

Research Worker Juanita S. Dilley

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Source Church records
Rev. John A. Taylor,

Date Filed _____

Mrs. C. Frank Taylor, Mrs. J. Ed. Taylor, Mrs. Harry Moore,
Ernest N. Moore, Rev. Quade H. Arbogast, Mrs. Fred Fritchard,
from a History of Dunmore community written by Miss Ella
Fritchard in 1927, Pocahontas Times Sept. 1940, and Deed Book
27 page 369, Will Book 7 page 168.



Clover Lick, W. Va.

January 7, 1941

DUNMORE M.E. CHURCH, SOUTH

Prior to the building of the Methodist church the members of that denomination worshipped in the Baxter Presbyterian church at Dunmore.

In the spring of 1888, Rev. W. H. Ballengee was sent on the Greenbank circuit. That fall he held a revival in Baxter Church. Many were converted and joined the Methodist Class. Among them were William M. Cackley, William Pritchard, Nelia Pritchard, John Maupin, Jacob K. Taylor, Clarissa Taylor, John A. Taylor, J. E. Taylor, Sallie V. Taylor, Emma J. Taylor, B. Frank Taylor, Harry M. Taylor and John A. Noel.

A "Young Men's Prayer Meeting" was organized with John A. Taylor as leader. These young men met regularly once a week in the school house and held their prayer meetings. Every member prayed and usually gave a testimony.

A Sunday School was also organized and John A. Taylor chosen as Supt. He conducted the first winter Sunday School ever held in Dunmore at Baxter Church. Ernest N. Moore was appointed the next Supt. of the Methodist Sunday school. He has held this position for 51 years, though at present he is honorary Supt. only and H. M. Taylor is acting Supt.

There were many people living at or near Dunmore who held their membership in the Greenbank Methodist church. They were C. Rice Moore, Hannah McElwee, Indiana Cackley, Henry Moore, Alice Moore, Robert McLaughlin, Mollie McElwee, Georgia Jackson, Harry M. Moore, Lena Pritchard, Ernest N. Moore, N. J. Rock.

Elizabeth Lakin, Kittie Lakin, and Alcinda Moore. Samuel Kerr, Peter Carpenter, Sallie Carpenter, and Lucy Smith held their membership at Glade Hill.

Rev. Ballengee and his estimable wife encouraged these people to unite and to build a church of their own at Dunmore. A building committee was appointed and work went forward.

The deed for the land was given on June 16, 1891 by "A. H. Moore and Harry M. Moore parties of the first part to Jacob K. Taylor, Harry M. Moore, William H. Cackley, John A. Noel, James F. Patterson and C. Rice Moore, trustees. One half acre upon which is being erected a frame church building for the benefit of the M. E. Church, South worshipping at Dunmore, in the bounds of the Greenbank Circuit, Lewisburg District, Baltimore Conf. as a place of worship and none other."

The Moore family also gave most of the timber for the lumber to build the church. Ernestⁿ Moore burned the lime to do the plastering, and like most undertakings it was left to a few to carry on. However, there were quite a few persons who contributed free labor, and in 1891 with John A. Noel as head carpenter the church was completed at a cost of \$2100. It was dedicated in August of 1891 by Dr. J. W. Young.

Others who joined the church after it was completed were: Ohio M. Noel, Lillie B. Varner, John B. White, Sarah Mason, Ida L. Byrd, Mary A. Workman, Sallie M. Workman, Ruth Cackley, Martha McLaughlin, Nettie M. Taylor, Wm. C. Mann, Minnie McElwee, Floyd Stanaker, Nannie Zinn, Belle Kerr, Mary Kate McLaughlin, Ella Carpenter, Mary Cackley, Mary McLaughlin, Nancy Ray, Cora Moore, Bertha McLaughlin.

Connie Moore, Belle J. Kerr, Lula Taylor, Allie McElwee,
Gera Carpenter, Daniel R. Taylor, Nebraska Swecker, B. D.
McElwee, Kemp D. Swecker, Thomas Kein, Mary Kein, Benjamin
Hock, Leland Moomau, Mary Hoover, Maggie McLaughlin, Tom
Smith, Sarah Mason, Maud Mason, ^{Mrs. Bland Nottingham} Flora Nottingham, Laura
Mason, Florence Austin, Mary Edmeston, Hattie Jackson,
Maggie Moore, Sudie Moyer, Mary Hull, Herbert Noel, Wm. M.
Smith, Neeta Kelley and Lucy Jackson.

In a will dated January 31, 1916, Clarissa Taylor made
this provision, " Two hundred dollars (\$200.) I bequeath to the
trustees of Dunmore M. E. Church, South to be invested for the
benefit of the church and the interest applied annually on the
preschers salary of said church."

The Methodist congregation at Dunmore have done much to
express their loyalty; their church building is in first class
condition having in 1922 undergone many repairs, including a
furnace, at a cost of around \$2000.

The ministers who have gone out from this church are
Rev. John A. Taylor and Rev. K. D. Swecker.

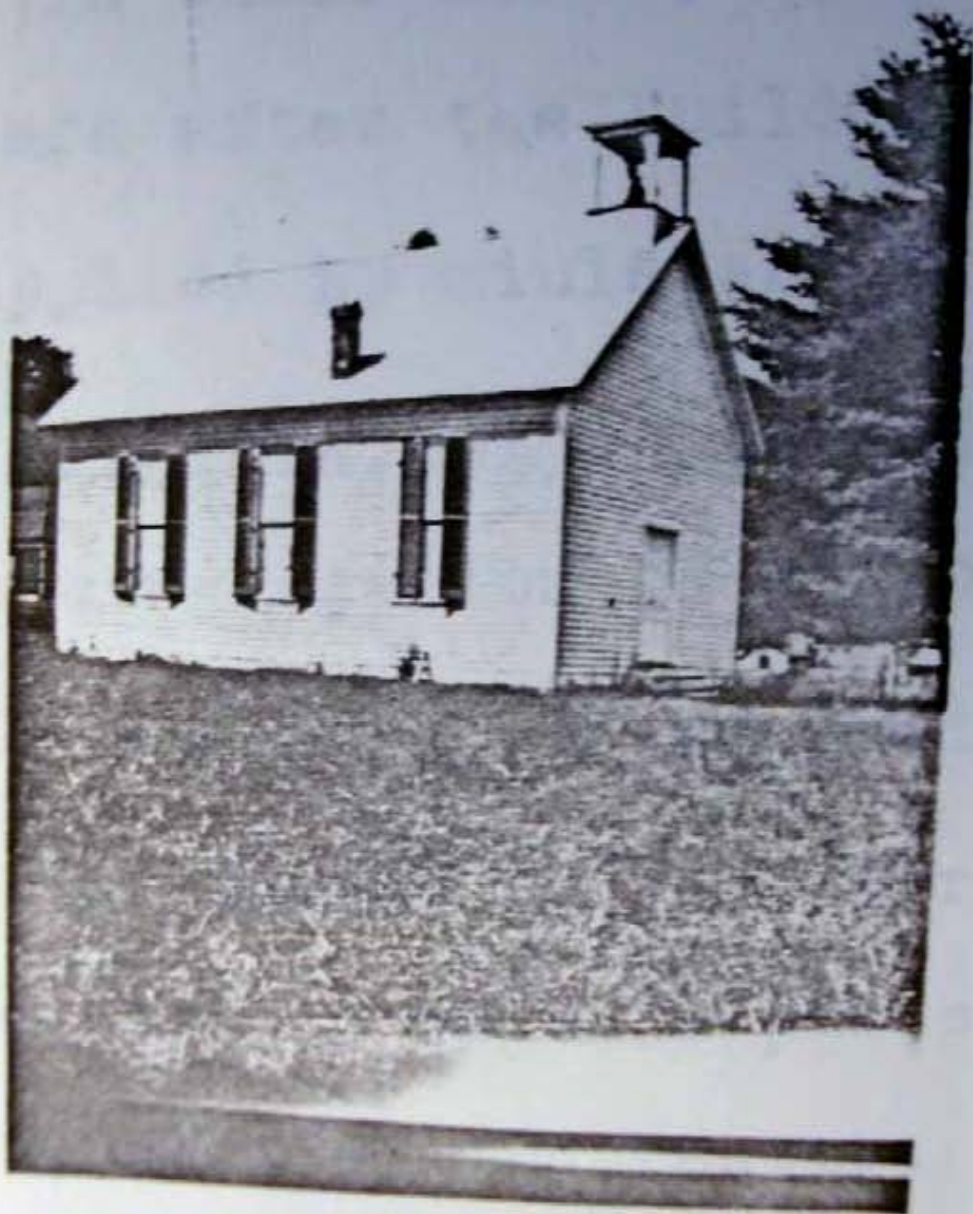
Ministers who have served the Greenbank circuit since
the Dunmor church was built are W. H. Ballengee, G. R. Neese,
C. L. Potter, J. M. Evey, J. T. Maxwell, John McNeill, D. M.
Brown, H. Q. Burr, T. A. Burch, W. C. Sponaugle, Geo. H.
Schels, J. W. Rosenberger, Geo. E. Pope, L. S. Shires,
R. D. Marshall, Bowen Moore and the present one Quade R.¹
Arbogast. Rev. Arbogast is just a young preacher having been
in the ministry only two years, and this circuit is his first
assignment, but he is liked very much by the people not only

because of his ability as a preacher but because of his ability to get along congenially with the people.

A Woman's Missionary Society was organized in 1905 with Mrs. Harry M. Moore, President; Miss Sallie Taylor was the first treasurer for the first two years, then Mrs. J. Ed. Taylor was appointed and served for twenty five years, Mrs. Bland Nottingham, Secretary. Mrs. Moore has always been President. The charter members of the new organization of Woman's Society of Christian Service as organized under the United Methodist Church met at Dunmore Church on September 11, 1940. Fifteen signed the charter roll. Of the number who signed the charter roll Mrs. Harry M. Moore, Mrs. J. Ed. Taylor and Mrs. Bland Nottingham were charter members of the original society which was organized 35 years ago in the Dunmore church by Mrs. V. W. Wheeler, district secretary.

Officers of the new society are- President, Mrs. Harry M. Moore; vice-president, Mrs. B. Frank Taylor; recording secretary, Mrs. M. M. Miner; corresponding sec., Mrs. Winfred McElwee; treasurer, Mrs. Bland Nottingham; sec. of missionary education and service, Mrs. J. Ed. Taylor, sec. of christian social relations and local church activities, Mrs. C. E. Nottingham; sec. of literature and publications, Mrs. Winfred McElwee; sec. of children's work, Mrs. O. J. Campbell; sec. of supplies, Mrs. David Grimes; sec. of student work, Mrs. Randolph Taylor.

On Wednesday Sept. 18, the new society held its first meeting. The pastor Rev. Guade H. Arbogast was present and conducted the installation service.



POCAHONTAS COUNTY

Juanita S. Dilley

Clover Lick, W. Va.

Chapter 6 Religion

Oct. 25, 1940

NEW HOPE CHURCH-- MINNEHANA SPRINGS (LUTHERAN)

This church was built in 1893 through the efforts of Henry White, Jr., and his family who came to Doughards Creek in 1876. The dedicatory sermon was preached by Rev. J. F. A. Lautenschlaeger. The ordained elders and trustees were B. Frank White and H. Lee White.

Before building the church they held occasional services by Lutheran pastors in their homes, near by churches, and in school houses. For some years after the building of the church the congregation was supplied by ministers from the South Branch charge of Highland County Virginia, of which this church was made a part. Later it was made a congregation of its own along with Valley Center Virginia. Rev. P. L. Snapp served as pastor during 1895, then Rev. S. E. Puffenberger was pastor of the church from 1900 to 1904. Since that time there has been no regular pastor, but the pulpit has been filled by an occasional visiting pastor.

In 1894, a union Sunday School was organized with B. F. Fleckman as Supt., and H. Lee White as assistant. There was an enrollment of 63 members. Since that time a Sunday School has been in progress. Some of the Supts. have been Rev. P. L. Snapp, Rev. Puffenberger, P. A. Rexrode and H. Lee White. To this time this little band of Lutherans have been loyal to the church of their choice.

1
In 1895, the Pocahontas County Singing Association, which was quite an organization for the betterment of church music, met in this church. In 1907, a community Christmas tree and Sunday School entertainment was held here. This was the first community project carried out in the Huntersville District, and was very much enjoyed by all. On July 12, 1912, the Huntersville District Sunday School Convention was held in this church, H. Lee White was President and J. C. Harper was Secretary of the association. Again on October 6, 1919 the convention was held here. P. A. Rexrode was Pres., and G. M. Sharp was Sec.

From----- History of the Minnehaha Springs
Community--Mrs. Sidney Wilson-1928

For the last four years the Rev. S. Kullman of Pendleton County has been pastor of this church. At the present time there are sixteen confirmed members, most of them members of the White family. The members are as follows: Mrs. H. Lee White, Arnett White, Mrs. Arnett White, Mamie White Kullman, Mrs. B. Frank White, Lucille White Pennybaker, Lloyd Pennybaker, Ruth White, Gertrude White, Mrs. Robert Hanline, Arlie White, Ernest White, Gladys White Moore, Hanson Moore, Mrs. Maude Waugh, Clarence White and Mr. and Mrs. Paul Grummett.

I should find no deed to this church. It was built on land belonging to Henry White and has remained in the White family. No other denomination has ever been permitted to use this church.

Some of the records are kept in the county as the pastors have always come here from Virginia or some other county. None of them have ever resided here and so far as I now know this is the only Lutheran church in the county.

Nov. 11, 1939

Marlinton, W. Va.

Focshonts County

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Chapter 6 - Section 2

Baxter Church - Dunmore

The following is the history of the Baxter Church for 1938-39.

The annual Bible School was held in July. Sessions were held at night with a class for adults.

In August, 1939 the pastor's salary was increased from \$250.00 per month to \$300.00. During this month Baxter Presbyterian Church was dismissed from Home Mission Aid and became self-supporting.

In October, Rev. A. B. Shifflet was a visiting minister and held a series of services at the church. Mr. Shifflet is a man of pleasing personality and his sermons were faith building and inspiring.

During the month of November, under the leadership of the pastor, Rev. A. B. Williford, the church set aside a day as the first "Day of Ingathering". At ten o'clock a.m. the congregation gathered at the church, bringing with them their "first fruits".

A short program was arranged by the pastor. Mr. Calvin Price of Marlinton was speaker. At twelve o'clock the ladies of the church set out a bountiful lunch which the whole congregation enjoyed. After lunch a sale of the farm products which were brought in was held. The sum of \$46.00 was realized. Thus is the beginning of what is believed to be one of the best methods of helping

to finance the work of this country church.

The church this year paid up the amount to the Minister's annuity fund.

August 21-25, 1939 - The minister, Rev. A. B. Williford, was camp director to a group of boys and girls from the different churches in his pastorate, at Camp Anate on Cow Pasture River in Virginia.

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Sunday School History

Baxter Presbyterian Church

Baxter Church was built and dedicated in 1858 and while there is no record anywhere to the effect that there was a Sabbath School from the beginning, yet, testimony of living persons says that there was. Mrs. William Deputy, who was before her marriage Miss Lena McLoughlin, and who is now over seventy-four years old, says that she can remember when she used to ride on a horse behind Aunt Rachel McCutcheon when she was just a little bit of a tot to Sunday School at Baxter. Mr. Ernest Moore, who is eighty-four years old, says there was a Sunday School in Baxter Church ever since he can remember. Not regularly, perhaps, but off and on. Mr. M. D. McCutcheon seems to have been Supt. from the beginning.

It might be interesting to note that Mr. Moore says that in 1858 Sumner was known as Mathewsville.

Session minutes say that there was no Sunday School in 1861 but that there was a good Union Sunday School in 1862. No records can be found for the Union Sunday School. It seems from living testimony that Mr. M. D. McCutcheon and Mr. Alice Moore were superintendents. Mrs. Rachel McCutcheon, Mrs. Mary Frances Pritchard, Miss Ella Pritchard, and Miss Nellie Pritchard were teachers.

In 1860 the Methodist Church was built and the Methodist members of the Union Church organized a Sunday School in their own church.

Locahontas County

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In an old Secretary's Book there is record of attendance and collection for Sunday School in 1891 and 1892 but no record of real organization until 1895. On April 14th, 1895 Sunday School was organized, with the following officers and teachers:

A. F. McLaughlin, Supt.
J. B. McCutcheon, Assistant Supt.
Mrs. Bettie Pritchard, Treas.
C. E. Pritchard, Sec.
Mrs. Mary Frances Pritchard, Teacher for the female class
A. F. McLaughlin, Teacher for male class No. 2
Miss Ella Pritchard, Teacher for children
Mr. J. B. Pritchard, Teacher for male class No. 1
Miss Helia Pritchard, Organist

Charley McLaughlin, deacon

The following were enrolled:

Mrs. A. F. Pritchard	John Carpenter
Miss Alice McLaughlin	C. E. Pritchard
Miss Helia Pritchard	Lola McLaughlin
Mrs. L. Carpenter	Clarence McLaughlin
Mrs. Maggie McLaughlin	Elmer McLaughlin
Miss Ella Pritchard	Charley McLaughlin
Mrs. Bettie Pritchard	William McLaughlin
Miss Lena McLaughlin	Mrs. Ada McLaughlin
C. E. Pritchard	Mrs. Minnie McLaughlin
A. F. McLaughlin	William Reynolds
Miss McLaughlin	Walter Bird
Miss Pritchard	C. B. Swecker
Forrest Pritchard	Edie Smith
Fred Pritchard	Arnie McLaughlin
J. B. McCutcheon	Mrs. Callie Anderson
Maggie McCutcheon	Mrs. M. M. Metcalf
John Pritchard	Jennie Smith
Miss Carpenter	Arnold McLaughlin

Sunday School was reorganized on April 5th, 1896.

The following officers and teachers were elected: A. F. McLaughlin, Supt., L. M. Campbell, Asst. Supt., Mrs. Lottie Pritchard, Treas., C. E. Pritchard, Sec., Mrs. M. F. Pritchard, Teacher Senior Female class, L. M. Campbell,

Teacher of Male Senior Class.

For 1939-1940 the following officers were elected:

John U. Hevener, Supt.
Russell Campbell, Asst. Supt.
Marilee Campbell, Sec. and Treas.

The following teachers:

Mrs. Fred Pritchard, Bible Class
Mrs. John Pritchard, Young People
Mr. Walter Bively, Intermediates
Mrs. Harry Miller, Juniors
Mrs. John U. Hevener, Primary
Mrs. L. R. Campbell, Beginners

During the past year the Sunday School has been very active. During the summer months there were about seventy-two on the roll. Attendance dropped down some during the winter months. Considering the weather, however, attendance was more than could be expected.

Sunday School contributed \$5.00 to help send delegates to Young People's Conference at Lewisburg.

Offerings this year, (Special)

Orphanage	\$15.00
Rally Day	5.00

There was a nice treat at Christmas time for the whole Sunday School. Besides the lesson literature, Sunday School has been distributing the following literature:

"Onward"
"Junior Life"
"The Story Hour"

HISTORY OF BAXTER AUXILIARY

In the year of 1905, Miss Flora Loomau, of Liberty Church, Greenbank, helped to organize an Aid Society in the Baxter Church. The membership was so small that all church members were invited to join as honorary members and pay dues of 5¢ per month on the building fund.

Soon after the organization, the Aid Society was instrumental in having the Church papered, painted inside and out, a good wax finish put on the floor, bought Brussels carpet for the aisles and front of the church, four large hanging lamps. A new shingle roof was put on, one side and end of the church was weatherboarded, a belfry put on and a new bell bought.

From the beginning the Aid Society made liberal offerings to both Home and Foreign Missions. In view of the fact that the church membership was small, and the active membership of the Society very small, it was with much prayer and perseverance that these things were accomplished.

Among the first presidents of the organization were: Miss Millian McElwee (now Mrs. Edgar McLaughlin of Maxwelton), Miss Cornelia Pritchard, Mrs. M. Geiger, Miss Grace Moore (now Mrs. H. E. Nixon), and Miss Ella Pritchard.

Millian McElwee was one of the most active presidents as well as members. Mrs. Mary Geiger was the most concentrated president. She served in this office for several years, until 1920 when she left the community. Grace Moore

Pocahontas County

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Nixon was president when she decided to take training for a nurse. Her sister Elizabeth filled her place faithfully. Mrs. Mary F. Pritchard was a life long member. Mrs. Betty Pritchard was also a life member.

In the early summer of 1912, a Children's Missionary Society was organized. A number of children came regularly. Rev. Lewis Lancaster was the only missionary they all knew so they decided to send \$25.00 each year to him, which he used at Hsuehoufu, China.

Offering 1912 to 1918 ----	\$90.00
" 1918 to 1922 ----	100.00

The faithful members were: Jean Pritchard, Dorsey Geiger, and Mary Campbell. Their school called them from home and no one followed in their work.

Under the guidance of Mrs. D. McD. Monroe, the Aid Society was organized into the Woman's Auxiliary in the year of 1920. Mrs. L. R. Campbell was the first president, and served two years. Other presidents were:

Mrs. John Pritchard	1922 - 1924
Miss Cornelia Pritchard	1924 - 1926
Mrs. John Pritchard	1926 - 1928
Mrs. Fred Pritchard	1928 - 1931
Mrs. John Hevener	1931 - 1933
Mrs. L. R. Campbell	1933 - 1934

In 1914 the church was again repaired. Sheet rock was put on the walls. A new furnace was installed. Church was painted inside and out. The seats and pulpit were varnished. Total expenditure for repairs \$637.00. - All paid by the Auxiliary.

In 1930 a metal roof was put on at the cost of 150.00. All church members helped with this fund. In 1925 a new piano was purchased for the church. Church members, auxiliary members, and others helped with this fund which was about 250.00.

In 1931, Miss Margaret Pritchard, who came into this church in April 1911, went as a registered nurse to the Foreign Mission field in Kwangju, Korea. She went to serve and to teach nursing to the natives in our Hospital there.

From the very beginning of its organization in 1920, the Auxiliary tried to follow the outline of work as planned by the Woman's Auxiliary. There has been a good increase in membership.

In 1931 a new office was created, that of Historian. Mrs. Carlon Pritchard was elected to serve. From this date on an illustrated history is being kept of the Auxiliary.

In the Spring of 1933 the Auxiliary was fortunate in securing R. F. C. labor and the badly needed and long wished for new floor was laid, all hardwood with a light oak finish. The furnace room which leaked was drained. The church was underpinned and the fence reconditioned. The expenditure was 107.00.

In the same year our pastor's wife, Mrs. D. McD. McD., was made Presbyterian president. In July 1933

Group Conference for this district met in this church.

This Auxiliary has continued along these same lines to the present time. At the present time the following officers are serving:

Mrs. Samuel Barlow, President
Mrs. Harry Miller, Vice-president
Mrs. Fred Pritchard, Sec. and Treas.
Mrs. Carlton Pritchard, Historian

One of the works of the present year is a box of clothing sent to Mrs. Sloop at Crossnore. A nice donation of canned food was made by the members of the Auxiliary for the orphanage at Lewisburg. During the hunting season the ladies of the Auxiliary served hot lunches and coffee to the hunters at Camp Seneca and realized \$38.34.

From History of the Baxter Church by

Miss Ella Pritchard
Mrs. Fred Pritchard
Mrs. Carlton Pritchard

POCAHONTAS COUNTY

Chap. 6 Sec. 1-Liberty Church - Greenbank

Records of Session and Church of the "Head of Greenbrier".

Bath County, Virginia. June 20, 1820.

Union Church of Christ in Bath County, Virginia, now Pocahontas, convened at the house of Mr. Joseph Wooddell, to consult the interest of the church and to revive it, if thought adviseable. Present of the former members of the church: Daniel Kerr, James Cooper, Jacob Gillispie, Nancy Kerr, Nancy Cooper and Martha Gillispie.

Upon request of Mr. Joseph Wooddell, he was by their unanimous vote, received again to full communion: Mr. Jos. Wooddell and Mr. Daniel Kerr, and they consented to act still in their former capacity of ruling Elders.

July 16, 1820

Mrs Elizabeth Hudson was received into full communion and Mr. James Wooddell and Mr. Jacob Burner were received to occasional communion.

June 30, 1821

Robert Kerr and Elizabeth Kerr received to full communion and Andrew Mines to occasional.

Sept. 2, 1822

Mrs Sarah Yeager and Mrs. Priscilla Wooddell received into full communion and Mrs. Anna Curry and Miss Eliza Curry to occasional communion. Mr. Benj. Tellman was unanimously elected a ruling Elder.

Sept. 8, 1822

The preceding are the records of the session during

POCAHONTAS COUNTY

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the labors of the Rev. Aretas Loomis.

Besides the proceedings, there are recorded the following baptisms:

June 13, 1819 -- John Daniel, son of Thomas Bradshaw
 June 17, 1819 -- Eliza, daughter of James Cooper
 June 20, 1819 -- Polly Kirkpatrick, daughter of Robert Kerr
 Dec. 5, 1819 -- Rachel Primrose, daughter of Jacob Gillispie

Besides these there were nine other infant baptisms in 1820.

There is a note in the Session Book; This is the only record of this church that can be found from the year 1822-1831.

Year of 1832.

CHURCH REGISTER

Ruling Elders

(Joseph Wooddell
 (Daniel Kerr
 (Benj. Tallman
 (Boon Tallman
 (A. G. Mathews
 (Robert D. McCutcheon

Members who had belonged to the church up to this time:

James Cooper	Mrs. Mary Tallman
Nancy Cooper	Wm. Givens
John Clavens	Mrs. Givens
Richard Hudson	Mary Mathews
Nancy Hudson	Solomon Conrad
John Yeager	Mrs. Conrad
Thomas Bradshaw	Wm. Arbogast
Nancy Bradshaw	Jane Arbogast
Jane Gammon	Mrs. Jane Dysart
Robert Kerr	Mrs. Ann Bruffey
Eliza Ann Kerr	James H. Cooper
William Clavens	Polly Kerr
Margaret Clavens	Wm. Gibson
Robert D. McCutcheon	Isabella Gibson
Elizabeth McCutcheon	Mahala McElwee
Margaret Buckman	James A. Price
Ruth McLaughlin	Margaret D. Price
John G. Mathews	Mrs. Ann Sharp

POCAHONTAS COUNTY

Miss Shirat
John White
Mrs. White
Edward Irvine
Mrs. Irvine
Mr. Gay
Mrs. Gay
Andrew A. Gatewood
Henry L. Moffett
Paul McNeel
Ophelia Beal
Robert Curry
John McElwee
John Moore
Benj. F. Irvine
James W. Gillispie
James T. Hartman
James A. Irvin
John T. Cooper
Marcus Williams
John Gifford
Adam Kerr
Nancy McLaughlin
Elizabeth J. Potts
Jane McLaughlin
Margaret Hartman
Margaret Sharp
Rezziah Hudson
Mary L. Irvin
Susan Nottingham
Jane Sheets

Nancy Hartman
Rachel Dysart
Delila Wimbrenner
Mary Wimbrenner
William Dysart
John Potts
Elizabeth Potts
Samuel Potts
Jane Potts
Abraham Hull, a colored man

I have spelled these names exactly as they were spelled on the old Session Book. Of course some of these had died and some had moved to other churches.

In the old Session Book is the following note:

In explanation of the foregoing records, it is proper to remark that they are put down as they were found on several pieces of loose paper. Some meetings of the session perhaps were never recorded, or were lost, so that nothing definitely is known on the subject. Those that are recorded seem to have been made during the labors of Rev. Aretas Loomis, James Kerr and John S. Blain.

It seems that Mr. Loomis was not in the habit of inviting the members of other churches to commune unless they first came before the session and stood an examination.

MOCAHONTAS COUNTY

When this was done, they were received to "occasional communion". This serves to explain why some were received in this way and not so the members of the church.

Joseph Brown ,transcriber.

Sept. 22, 1844

The session convened at Deer Creek Union Church and was opened in prayer by Rev. Thomas.

Aug. 11, 1850

Elected Ruling Elders: Thomas Kerr, David W. Kerr, Robert D. McCutcheon.

March 16, 1851

Session convened at Mrs. Arbogast's and was opened with prayer by the Rev. L. Emerson. Session resolved that Presbytery be invited to hold its fall session at the new church that is now in its building.

June 15, 1851

Session convened at the new church that is now in building.

Nov. 4, 1855

Session opened by Rev. E. Thomas. Mr. Thomas advised the session that as the congregation has no pastor or stated supply, that they have prayer meeting and Sabbath school each Sabbath day.

Oct. 30, 1858

First meeting of Greenbrier Presbytery in this place with this congregation.

POCAHONTAS COUNTY

Aug. 21, 1859

A number of the members of Liberty Church, living near Baxter Church petitioned Greenbrier Presbytery last spring to be organized into a church at Baxter and Presbytery granted their request and made the necessary arrangements for the organization of the church at Baxter. The session transferred the following members from Liberty Church to be organized into a church at Baxter:

Robert D. McCutcheon) Elders
Robert Curry)

Elizabeth McCutcheon
Nancy McGloughlin
Samuel H. McCutcheon
Christiana Jane McCutcheon
Elizabeth E. Curry
Caroline R. Nottingham
Nancy C. McCutcheon
Matilda G. Craig
Caroline E. Warwick
John B. McCutcheon
Wm. A. G. McCutcheon
Robert L. McCutcheon
Elizabeth E. McCutcheon
Mary Jane McGloughlin

Dec. 4, 1859

A collection was taken for domestic missions amounting to \$3.10.

May 21, 1861

A collection was taken for the Board of Education amounting to \$2.45.

June 22, 1862

A collection was taken for missions among the Southern Indians amounting to \$3.50.

Oct. 25, 1862

A collection was taken up to aid the Confederate

POCAHONTAS COUNTY

Bible Society amounting to \$4.70.

From 1862 to 1866 there is no record.

November 1871

Elders elected: Peter H. Claven, Am. L. Brown,
and Jacob Bible.

Aug. 18, 1872

A public collection was taken up today for the cause
of sustentation, amounting to \$4.50

Mar. 30, 1873

A public collection was taken up today for the cause of
Foreign missions, amounting to \$2.35.

July 19, 1874

A Sacramental meeting was held in Liberty Church today
by the pastor and the Revs. Messrs. Laird and Price from
the Lexington Presbytery.

Oct 10, 1875

It was reported that the salary to the pastor was
all paid.

1st Sabbath in Sept. 1888

Session met and elected trustees for the church, the
former trustees having died. The following were elected:
J. P. Moorman, Geo. W. Kerr, Uriah Hevener, Chas. A. Lightner
and Am. L. Brown.

Aug. 14, 1891

Dr. J. P. Moorman and Dr. C. S. Austin were unanimously
elected ruling Elders.

POCAHONTAS COUNTY

CHURCH REGISTER FOR 1896.

W. L. Brown)
J. B. Hannsh) Elders
J. P. Moomau)
C. S. Austin)

Geo. W. Kerr) Deacons
C. A. Lightner)

Phoebe Phillips
Mary W. Wooddell
Jene E. Curry
Polly K. Ervin
Minerva J. Kerr
Addie E. Brown
Preston C. Ervin
Nannie J. Moomau
Uriah Hevener
James D. Kerr
Lizzie Hannah
Flora C. Moomau
Wm. B. Wooddell
Mary M. Moomau
Ida L. Brown
Mary M. Brown
M. Grace Hevener
Vesta Kerr
John W. Logan
Mattie Hevener
Mrs. C. A. Lightner
Mrs. Jene Warwick
Mrs. Jno. Halston
Nannie Warwick
Mary Warwick
Laben H. Wilfong
Mary E. Wilfong
Lillian E. Moomau
Rube M. Halston
Mary J. Kerr
Odessa A. Kerr
Samuel J. Sutton
Maggie T. Kerr
Ruberta Gum
Laura Kerr
John A. Hevener
H. B. Trainer
Alla Trainer
Nannie Ray
Geo. Hannsh
Blanche Gum

Zack Nottingham
Mrs. Zack Nottingham
Robt. W. Gum
Jno. R. Gum
Henry S. Cooper
Austin Lightner
Wm. H. Gum
Lucy C. Moomau
Mattie M. Austin
Boon Moomau
J. W. H. Siple
Anna M. Lightner
Grace H. Halston
Anna Gum
Isabel Brown
Anna L. Hannah
Maggie L. Gum
David Bright
Cora Ervin
Mary Conrad
Cora Conrad
Maggie Gum
Sarah Brown
W. R. Brown
Wash Ray
J. P. Hamilton
Robt. J. Brown
Wallace Sutton
Henry Brown
Robt. L. Brown
Filden Brown
Samuel Hannah
Hevener Hannah
Pearl L. Brown
Marian Ray
Minnie Ray
O. L. Ruckman
Hiram Wooddell
Clawdie J. W. Brown
Mrs. Halda Wooddell
Mrs. Marian Ray
Mrs. Nancy Galford
Allen Galford
Mrs. Robt. J. Brown
Thos. S. Patterson
Maggie L. Ervin
Pattie Hannah



*Liberty Presbyterian Church
Green Bank, W. Va.*

Pocahontas Co.

LIBERTY PRESBYTERIAN CHURCH - Greenbank, W. Va.

Organized 1804 - Church built in 1851.

Chapter 6 - Section 1

Liberty Church (1804)

Liberty Church at Greenbank, first known as "Head of Greenbrier" (then in Bath County, Virginia) was organized in 1804. This church traces its origin to the labors of Aretas Loomis, pioneer minister in the Tygart's Valley region, and there is a record of the Rev. John McCue's having visited "Head of Greenbrier" during his ministry in the Lewisburg and Union Churches in 1783-1791.

The new church was built and dedicated Oct. 11, 1851. Dedication sermon was preached by the Rev. B. M. Smith, from the 122 Psalm and first verse.

There is no record of regular pastorate in Liberty Church before 1860, but sessional records indicate occasional services by visiting ministers, among whom are named: Rev. L. Emerson, Rev. Calvin Barr, Rev. Henry Brown, Rev. M. D. Dunlap, Rev. M. L. Lacy and Rev. C. C. See.

Roll of ministers of Liberty Church:

R. P. Kennedy	1860-1866
David Sydenstricker	1872-1873
A. H. Hamilton	1874-1875
J. H. McCown	1878-1871
Wm. T. Price	1888-1890
B. A. Pendleton (Supply)	1891
John V. McCall (Supply)	1892
E. F. Alexander	1893-1895
R. M. Caldwell	1896-1899
Henry S. McLaughlin	1900-1903

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ASA Watkins (Supply)	1903-1904
R. E. Fultz	1904-1906
W. W. Bain	1907-1910
J. S. Kennison	1910-1913
L. H. Lancaster (Supply)	1913-1914
E. H. Leach (Supply)	1915
L. A. Kelly	1916-1917
J. M. Sydenstricker (Supply)	1918
D. McD. Monroe	1919-1924
George W. Mauze (Supply)	1926-1928
D. McD. Monroe	1919-1937
A. B. Williford	1938-present

"Head of Greenbrier" was one of the original churches of the Greenbrier Presbytery at the time of the presbytery's organization in 1838, and the church was organized by Lexington Presbytery. This old church has a fine record of service through the years.

From: The Church on the Western Waters - Courtney

Juanita S. Dilley

Cloverlick, W. Va.

Pocahontas County

Chapter 6 Religion

November 1, 1940

BETHEL M. E. CHURCH, SOUTH-- near Dilleys Mill

When the southern members found old Mt. Zion closed to them in 1867, and the years brought but little change in the situation, the Dilleys and Shraders, with John Dilley as leader decided to build a church of their own.

The land was given - 140 poles by John Dilley and Naomi his wife and 14 poles by Robert Shrader and Maria his wife, to John Dilley, Adam C. Moore, Preston Harper, Robert Shrader and Uriah Bird, trustees, and is dated April 26, 1877.

John Dilley also gave much of the lumber. Martin Hoover was one of the carpenters. Others who were active in building this church were Clayton Dilley, Andrew Dilley, Jeremiah (Jerry) Dilley and Robert Shrader.

Clayton Dilley was for many years the class leader.

The records from 1880 to 1920 show the following additional members: Amelia Wanless, Clara Fertig, Minnie McCarty, Mary Fertig, Missouri Dilley, George H. Shrader, Willie Shrader, Emma Shrader, Elliot, Bell Shrader, John F. Shrader, Lena Shrader, Anderson Dilley, Blanche Shrader, Stella Shrader and Charles M. Elliot.

This church is heated by a wood stove, has a good organ, comfortable seats, oil lamps and carpets.

Just before it was again united with Mt. Zion, the main church workers were: Maud Dilley, Grace Deputy, Haverer Dilley, and Loleta Varner, with them and their families along with the families of C. H. Moore and Merion Galford as the main ones to attend church.

The history of these churches are so closely associated as the original members of Mount Vernon, Bethel and the church on Thorny Creek, were at one time members of Mt. Zion.

From--- The people of the Community
and church records.

Deed- from court records.





Presbyterian Church, Marlinton, W. Va.



MARLINTON PRESBYTERIAN CHURCH - Marlinton, W. Va.

Organized 1881 - This church which took the place
of the first frame building built in 1822, was built in
1915.

Marlinton Presbyterian Church.

Chapter 6 - Section 1 & 2

The Presbyterian Church at Marlinton, originally known as "Marlin Bottom", was organized April 23, 1881. Dr. David S. Sydenstricker is credited with leadership in the organization of the church, which was organized with twelve charter members, namely: A. M. McLaughlin, Mrs. Mary Price McLaughlin, Mrs. Elizabeth McLaughlin, Harper McLaughlin, Mrs. Lucy Gay, Miss Nancy G. Price, Mrs. Caroline Warwick, Mrs. S. M. Apperson, Miss Emma Warwick, James Cleek, Mrs. A. Cleek, and Geo. M. Kee.

A. M. McLaughlin and Geo. M. Kee were elected and ordained ruling elders. Of the twelve charter members but one remains, Miss Emma Warwick.

Dr. Sydenstricker supplied the Church until 1884, when Dr. William T. Price was called as pastor and he served until 1898.

G. W. Nickell -----	1900 - 1908
A. S. Rachel --	1909 - 1913
J. M. Walker -----	1914 - 1920
H. H. Orr -----	1921 - 1926
K. V. Bowen -----	1927 - 1932
Samuel B. Lapsley -----	1933 - 1938
James C. Wool -----	1938 - present

All of the pastors of this church have been strong pastors and consecrated men. They have all come up to the requirements of a Presbyterian minister as laid down by that father in Israel, the late Dr. Samuel Davies of Virginia, who trained the youth Patrick Henry. He said only three things

POCAHONTAS COUNTY

were required of a Presbyterian minister - to out work, out preach, and out pray the ministers of any other denomination.

Among the ministers who supplied the pulpit during the interims when the church was without a pastor, were Dr. Sydenstricker, Dr. John I. Armstrong, Dr. Reed Lacy and Rev. C. W. Peyton.

In 1882 the erection of the first church building, which was frame, was begun. It is located at the corner of Second Avenue and Main Street.

In an old copy of the Pocahontas Times, I came across the following letter concerning the lumber used in the first church:

Hinton, W. Va.

Dear Friend Calvin:

I am sending you a few lines in regard to the fiftieth year of the church at Marlinton. I came to Marlinton the year it was organized. The lumber was sawed at the mouth of Clover Creek. The mill was the second steam saw mill in the county. I was the engineer. John Peters and Capt. J. C. Lakin of New York State were running the mill. We rafted the lumber from Clover Lick to Marlinton on the fifth day of July, 1882. The lumber was landed on the bank at the foot of the abutment on the east side of the river. On the previous evening, Rev. Robert Curry was drowned in Leather Fork Creek, where Cass

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now stands.

Calvin, in the lists you published were the names of men and women who were friends of my young manhood. Nearly all have gone to a land from whence no traveler returns. I could give you quite a few more facts if I were with you. I am a poor writer for the task.

From your friend who is not as young as he once was.

C. R. Eubank

While they were working on this church, Noah Hoover, a carpenter, lost his hammer. When the church was torn down, the hammer was found in the boxing.

This church building served until 1915 when the present fine brick edifice was built under the leadership of Rev. J. M. Walker.

This church has welcomed the use of its building to many other congregations of different denominations. The M. E. and Southern Methodists used it until they could build churches of their own. For years the Episcopalians held services here until they, too, could build a church. At one time the Baptists worshipped here regularly and also did the Methodist Protestants.

Sons of the Church: Rev. Henry W. McLaughlin, Director of the Country Church Department of the Southern Presbyterian Church and Rev. Ewell Wiley, pastor of the Heatherford Presbyterian Church of Oklahoma.

Those who have served as Elders in this church from

POCAHONTAS COUNTY

its beginning to the present time are: A. M. McLaughlin, George M. Kee, John W. Warwick, George Baxter, S. W. Holt, Allen S. Livesay, R. B. Slaven, E. D. King, N. R. Price, Z. S. Smith, Sr., J. A. Sydenstricker, S. N. Hench, J. W. Baxter, I. M. McClintic, Calvin W. Price, A. P. Edgar, Zane Moore, T. S. McNeel, S. L. Brown, James M. Bear, E. C. Smith, E. H. Wade, J. A. McLaughlin and W. L. Davis.

Those who have served as deacons: Walter Mann, Andrew Price, E. F. McLaughlin, S. L. Brown, F. R. Hunter, B. F. Hamilton, J. A. Hoover, T. S. Patterson, Calvin W. Price, E. H. Wade, J. W. Baxter, A. B. McCreary, A. P. Edgar, J. A. McLaughlin, H. L. Byers, N. J. Candler, C. E. Denison, W. L. Davis, Wise Herold, J. M. Bear, Z. S. Smith, Jr., Dr. E. G. Herold, Charles A. Sharp, June H. McElwee, C. P. Dorsey, Clark Young, Dewey Stemple, and F. P. McLaughlin.

DEVELOPMENT: Through many dangers, toils and snares we have already come. It seems that our church is always facing crises and things that promise to put us back, but out of them all we seem to go forward. For instance, about the time we get a pastor out down to our pattern, a stronger congregation looks upon him and takes him away from us. We realize that we are ruined, but in due time the Great Shepherd sends us another pastor and His work goes on. Mr. Calvin Price says, "I remember years ago the first congregational meeting I attended. It was called to dismiss a ruling elder and his family to another church. There was but one elder left, so no session meeting could be held. Fully a fourth of the membership was represented in this family and the main support of the

POCAHONTAS COUNTY

church. Soon other workers were raised up. God may take away workers but His work goes on".

OUTSTANDING WORK: The outstanding feature of the activities of this church is the work of the women, as now organized in the Auxiliary. (I shall give a history of the Auxiliary later).

There are but a few descendants of the twelve charter members on the roll of the church. Presbyterians from the north, east, south and west have come to us. Christians from the Methodist, Lutheran, Episcopal, Baptist, United Brethern and other denominations have thrown their lot with ours. Freely have we received and freely have we given for we have sent members to the north, east, south and west and to our sister denominations.

GROWTH: There has been a steady consistent growth throughout the years. In the words of Nehemiah, the people were amid the work. All of our pastors have been leaders, too, and consequently this has been a working church. From a dozen charter members at the beginning to over three hundred fifty at the present time.

There remains much to be said. The work of the first pastor who preached from Swago to Durbin would take a chapter in itself. This field is now occupied by four resident ministers. In speaking of the first minister, Rev. David Sydenstricker, it is said that he was one of the most learned men ever in the county. He could speak five different languages. His son, Mr. J. A. Sydenstricker, is an elder in this

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CHURCH. Both he and his wife have always taken a very active part in both the church and Sabbath School work.

The promptness with which this church has been able to meet its financial obligations and contributions, ought perhaps to be mentioned. The majority of its members are cheerful, proportional and systematic givers. Even in years of financial stress the budget has been overpaid.

The Marlinton Presbyterian Church has always been a Sunday School church. For sometime there were four mission Sunday schools maintained in the congregation, - Elk, Stony Creek, Stilwell and Buckeye. The enrollment in the five schools was over five hundred.

Some^{forty} years ago the question came up about closing the Sunday school for the winter. There was a public meeting on the next Sunday when the people of the community gathered to protest again at closing the school. It has gone on since then winter and summer.

At present this Sabbath school has a membership of two hundred. Mr. Calvin W. Price is the Supt. There are five departments with Supts.:

Beginners - Mrs. Dewey Stemple

Primary - Mrs. Alice Jackson

Junior - Mrs. S. N. Hench

Intermediate - Mrs. J. C. Wool

Adult - Under supervision of S. S. Supt.

The Men's Bible Class with Mr. T. S. McNeel as teacher, has about forty members. Each spring the class has its annual sugar stir. There is always a large crowd of members and

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visitors. The maple sugar water is stirred until it becomes thick and is eaten hot. This is one of the outstanding social events of the Men's Bible Class.

The Daily Vacation Bible School is held for two weeks each summer and is under the supervision of the regular Sunday School.

At present there are two outpost Sabbath Schools, one on Elk and one at Buckeye. These Sabbath Schools are maintained by the people of the communities in which they meet so the membership is not counted with that of this Sunday School. The plans for next summer are two more outpost Sabbath Schools direct from this church and maintained by this church.

The church also sponsors the Pioneer Camp of Presbytery and the Young Peoples Conference of the Synod. Besides the work mentioned above, there is other definite outpost work done by the church. The church paid a definite part of the salary of Mr. O. N. Miles while he was doing Home Mission work in the confines of this congregation. Before the coming of Mr. Miles, the church employed a student assistant during the summer vacation months. Mr. Wool, the present pastor of this church, does mission work on Elk and at Buckeye. He also holds services upon invitation at the Federal Prison Camp on the Mill Point-Richwood road, as do other ministers from other denominations.

The resident membership of the Marlinton Presbyterian Church is three hundred eighty members. There are three other churches in the town and the population of the town is about sixteen hundred forty.

ANNIVERSARY:

On April 26, 1931, the Marlinton Presbyterian Church, at a morning and evening service, comemorated the riftieth anniversary of the organization of the church. Rev. J. M. Walker, a former pastor, preached at the morning service and Rev. H. H. Orr, of Richwood, also a former pastor; preached at the evening service. Mr. Calvin W. Price read the history of the church. Large congregations attended each service. At the morning service there were present a number who attended the dedication of the first church building in the summer of 1883. Among those were: J. Albert Sharp, Harlow Laugh, J. A. and E. F. McLaughlin, Fred Beard, J. R. Buckman, Mrs. Lane Moore and Mrs. Augusta Wiley. At the evening service the Methodist congregation joined in and the pastor Rev. J. H. Haley presented a resolution by his official board of congratulations and well wishes. A short historical sketch of the church was also read at the evening service. All in all it was a fitting observation and a memorable event in the life of the church and the community. The presence of two beloved former pastors added great happiness to the occasion. Pastors come and pastors go but each occupies his own peculiar niche in the affections of his congregation and the people in general.

The three pastors, Messrs. Walker, Orr and Bowen, who were in the pulpit on this occasion, served this church over a period of eighteen years in combined pastorates. A leading elder of the church expressed the sentiment that, when he saw the three men, he was reminded that he had been a member of

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the committees which recommended their calls, and no mistakes had been made in each case.

The Rev. J. C. Wool, who is occupying the pulpit in the Marlinton Presbyterian Church at the present time was originally from North Carolina. He was graduated from Davidson College in North Carolina and from Union Theological Seminary in Richmond, Virginia. Mr. Wool came to Marlinton from Uniontown, Alabama where he had been pastor of a church for five years. Mrs. Wool was from Anniston, Alabama. They have two children. Mr. Wool is an excellent preacher and is greatly beloved as a pastor. He has a large following among the young people.

The last revival meeting held at this church was during the latter part of January and the first of February, 1940. The Rev. Am. E. Hill, Jr., of Hopewell, Virginia conducted the meeting.

Information:

Records of the church.
Copies of Pocahontas Times, 1931
Mr. T. B. McNeel
Rev. C. H. Miles
Rev. J. C. Wool
Mrs. B. W. Mench

Chapter 6 - Section 2

History of the women's societies of the Marlinton Presbyterian Church.

On the afternoon of November 5, 1902, twelve ladies met at the home of Misses Fannie and Mary McLaughlin and organized the Ladies Aid Society of the Marlinton Presbyterian Church. The pastor, Rev. G. W. Nickell, was present and opened the meeting with prayer, and assisted in the organization. The charter members were: Mrs. T. S. Patterson, Mrs. M. A. McClintic, Mrs. Andrew Price, Mrs. Anna L. Price, Mrs. G. W. Nickell, Mrs. H. S. Rucker, Mrs. S. S. Steele, Mrs. W. A. Bratton, Miss Fannie McLaughlin, Miss Mary F. McMulty, Miss Bertha Boswell, Miss Mary McLaughlin, and Miss Anna V. Price. The first officers were:

President - Mrs. Andrew Price

Vice-President - Mrs. G. W. Nickell

Sec. & Treas. - Miss Anna V. Price

The following eight by-laws were adopted:

"We, the undersigned, do this day, November 5, 1902, agree to the following by-laws in covenant to united effort as a Ladies Aid Society of the Marlinton Presbyterian Church, Marlinton, W. Va., for the Lord's work in the congregation --

1. That we renew our consecration to the Lord and His service.
2. That we have a President, Secretary and Treasurer.
3. That we meet once a month.

4. That the meeting be opened with devotional exercises.
5. That we agree to pay not less than \$.10 per month as regular dues to be used according to the will of the majority.
6. That we study the best method and means for the accomplishment of the Master's work.
7. That by diligent effort and reliance on Divine guidance, we will strive to aid the church in its temporal affairs and especially in its spiritual life.
8. That we elect officers every six months.

Signed,

Grace C. Price
Mrs. H. S. Rucker
Mary A. Nickell
Fanny Berry Bratton
Mary F. McNulty
Mrs. T. S. Patterson
Allie McClintic
Fannie McLaughlin
Anna V. Price

Thus began the first organized women's work of the Marlinton Presbyterian Church.

This organization was in existence until 1921 when the Auxiliary Circle plan was adopted.

Leaders who served the Ladies Aid Society as presidents were:

Mrs. Andrew Price, Mrs. T. S. Patterson,
Mrs. H. A. Yeager, Mrs. T. S. McNeel, Mrs. W. A. Bratton,
Mrs. Cierhardt, Mrs. H. C. Russell, Mrs. O. A. Howard, Mrs.
A. P. Edgar, Mrs. G. W. Sharp, and Mrs. S. H. Sharp.

Contributions were made for local expenses and for church

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benevolences. The money was raised in many ways; monthly offerings at meetings, suppers, bazaars, and sales of various kinds. The biggest financial undertaking was the compiling and printing of a cook book of tested recipes. The 500 copies of the first edition sold very quickly. The demand for the books being still great, the second 500 were printed and sold. Over \$1000.00 was raised in this way.

Some of the ladies of the church, desiring to work more specifically and entirely for missions, organized the Women's Missionary Society in 1910. Its first president was Mrs. E. H. Wade, and she served for several years. She was succeeded by Mrs. Z. S. Smith, Mrs. J. A. Wade, and Miss Virgie Sydenstricker. The latter served until 1921 and at that time she became president of the newly organized Women's Auxiliary. The first Vice president of the Missionary Society was Mrs. T. S. McNeel and the first Secretary and Treasurer, Mrs. J. A. Sydenstricker. The offerings were voluntary and were given to home and foreign missions. At each meeting devotional and informational programs in regard to missionary work were held. When possible, missionary speakers were secured. Among them were: Dr. Mary Fleming (Persia and later India) and Mrs. Carrie Sydenstricker (China).

Also in 1910, Mrs. A. S. Rachal, assisted by Mrs. Andrew Price, organized the Willing Workers, a society for younger girls from about the ages seven to fourteen. Among its first members were: Mary Frances and Guy Bratton, Agnes

and Margaret Price, Gladys and Marie Smith, Pearl Carter, Bell and Zoe Anderson, Opal McComb, and Rebecca Johnson. This organization contributed through its programs and activities to the spiritual growth of its members and their training for leadership.

Later, the Willing Workers continued their activities under the leadership of Mrs. John A. McLaughlin. Outstanding achievements of this period include : furnishing a room at Greenbrier College, buying an oil stove for the church kitchen, and assisting in other ways with local expenses, as well as liberal contributions to Kentucky mission work.

All of these organizations became members of the Missionary Union of Greenbrier Presbytery (now the Women's Auxiliary of Greenbrier Presbytery) and delegates were sent to its annual meetings.

In 1921 the Ladies Aid Society, the Women's Missionary Society and the Willing Workers were organized on the Circle auxiliary plan. The following were the first officers:

President -----	Miss Virgie Sydenstricker
Vice President -----	Mrs. Andrew Price
Secretary -----	Mrs. S. N. Hench
Treasurer -----	Mrs. Burton Wilson
Sec. of Foreign Missions --	Mrs. J. A. Wade
Sec. of Assembly's Home Missions -	Mrs. J. A. Sydenstricker
Sec. Synodical Presbyterian & Congregational Home Missions-	Mrs. Wise Herold

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Sec of Sunday School & Young People's Work- Mrs. J. A. McLaughlin
Sec. Christian Education & Ministerial Relief - Mrs. Zane Moore
Sec. of Literature - Mrs. J. O. Smith
Pastor's Aid - Miss Mary McClintic
Social Secretary - Mrs. W. A. Bratton
Sec. of Prayer Band - Mrs. A. P. Edgar

There were in 1921 four circles with the following ladies as chairmen: Miss Susie Gay, Mrs. H. H. Orr, Mrs. E. G. Herold, and Mrs. R. B. Slaven. In 1930 there were nine circles and the circles include in their membership all the women of the church.

Presidents of the Auxiliary to the present time have been Miss Virgie Sydenstricker, Mrs. S. N. Hench, Mrs. Andrew Price, Mrs. J. S. Smith, Sr., Mrs. A. P. Edgar, Mrs. J. W. Reynolds, Mrs. J. A. Sydenstricker, Mrs. G. D. Stemple and Mrs. Ellet Smith.

The programs in the year book are used at circle and auxiliary meetings. The birthday celebration is observed annually, at which time there is always a liberal offering. A flower committee sends flowers to the sick, and the circles in turn supply flowers for the pulpit. For many years it has been a custom of the Auxiliary to have a turkey dinner one day in the week before Thanksgiving. This not only substantially assists the treasury but serves the purpose of getting the church people together and contributes in this

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way to the social life of the church. Boxes of canned goods are sent each year to the Davis School Home and School. Contributions to all the causes of the church are made, the most outstanding one being the self denial offering each year for foreign missions. I sometimes think that this special interest in foreign missions may be partly due to the example, influence and prayers of one of our earliest members, Mrs. H. A. McClintic. One of my earliest memories is seeing her drop a hundred dollar bill into the foreign mission collection in the days when a hundred dollar bill meant a great deal more money than it does today.

1938-1939

Auxiliary officers were as follows:

President, Mrs G. D. Stemple
Vice-President, Mrs. E. C. Smith
Secretary, Miss Angie Wade
Treasurer, Miss Alice Jackson
Historian, Mrs. Basil C. Sharp
In Charge of Music, Mrs. Z. S. Smith, Jr.

Pastor, The Rev. J. C. Wool

George W. Mickell, pastor of this church from 1900-1910, departed this life on March 17, 1939. His wife, Mrs. Mary Pollock Mickell, preceded him in death on September 6, 1932.

The church membership at the end of the year was 293.

Mr. Robert G. Smith, Secretary of Foreign Missions, Meritus, gave an interesting talk on Sept. 11, 1938. Another special speaker during the year was Robert M. Rob-

Pocahontas County

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A series of special services were held in the church from Feb. 26, 1938, to March 5, 1938, conducted by the pastor. The Auxiliary held brief prayer meetings in the Ladies Parlor each night before the service.

In December Mrs. M. L. Cave, of Charlottesville, Virginia, a sister of Mrs. H. B. Morgan, deceased, for years a resident of Marlinton and who attended and contributed to this church though a member of another denomination, donated the sum of Seven Hundred Dollars in cash to be applied to the Manse debt. The manse debt has now been completely paid off and the church is completely out of debt.

The Sunday School has an enrollment of 240, with 19 teachers. There are seven departments fully organized, with a home department and a cradle roll. Monthly workers conferences are regularly held and well attended. A teachers' training class was held in the summer.

Presbyterian Youth, the young people's organization in our church, has carried on its full program of work throughout the year. Inez Moore, Eugene Smith, and John Finer attended the Young People's Conference at Lewisburg. The Auxiliary helped with the expenses of sending these young people to Conference.

The Young People's Choir, organized in the latter part of 1937, has steadily increased in number, and vestments were secured for the choir in the early part of the year.

The Auxiliary meets each fourth Thursday at the church.

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using for its programs the material supplied by the Program Committee.

The Circles meet in the home of some member sometime during the second week of each month.

An Easter Bazaar was held on April 16, and the annual Turkey Supper was held Nov. 18.

A study of Philippians was led by Mr. Wool during September and October for four consecutive Wednesday evenings, with an average attendance at each meeting of 26 women and 8 men.

1939-1940

Auxiliary officers:

President, Mrs. G. D. Stemple

Vice-President, Mrs. June McElwee

Secretary, Mrs. Mack Brooks

Treasurer, Mrs. Alice K. Jackson

Historian, Mrs. Basil C. Sharp

In Charge of Music, Mrs. Z. S. Smith, Jr.

Pastor, Rev. James C. Wool.

The membership of the Marlinton Presbyterian Church is now 300. During the year eleven members have been added by profession of faith, nine by letter, and we have lost five members by death and five members by letters of dismission to other churches.

A series of special evangelistic services were conducted in the church January 24 to February 2, 1940, by the Rev.

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A. E. Hill, of Hopewell, Virginia. Cottage prayer meetings were held preceding the evangelistic meeting.

The Sunday School now has an enrollment of 249, with 17 teachers and eight officers. There are seven departments fully organized with a home department and a cradle roll. A teachers' training school was conducted in May, 1939, by Dr. Carmichael and Miss Alta Bowman. All of the Presbyterian Churches in the county participated in this training school.

Eugene Smith, President, Charles Edward McElwee, Vice-President, and Billy Moore, Secretary and Treasurer, were the officers of Presbyterian Youth. Patty Stemple, Alice Fortune, Ruth Withers, Charles E. McElwee and Eugene Smith attended the Young Peoples' Conference at Lewisburg, and Stanley Moore; Billy Moore, Dotty Lou McLaughlin and George Vaughan attended Intermediate Camp at Hinton.

Presbyterian Youth was host to the young people of this Presbytery at their Spring Rally on April 7th and 8th, 1939. The Auxiliary served ^{the} 110 young people attending this Rally at a banquet and two lunches.

In September a party was given for the students going away to school.

An Organ Fund of \$200.00 was established by the Auxiliary in March. Contributions were made to the Davis-Stuart School, Davis and Elkins College, White Cross Work, and for the support of a Japanese girl in the Assembly's Training School.

For the year of 1940-1941, leaders

Pocahontas County

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resident. The work of the Auxiliary is progressing along the same line of work as last year.

Information: History of Church Societies of the Marlinton
Presbyterian Church - by Mrs. Andrew Price
Miss Susie Gay
Mrs. Basil C. Sharp

POCAHONTAS COUNTY

Juanita S. Dilley
Clover Lick, W. Va.

Chapter 6

August 24, 1940

CUMMINGS CREEK M. P. CHURCH

There are no available records to show just when and by whom this class was first organized, but for many years it worshiped in the Cummings Creek school house. When the old school house was abandoned for school purposes it was sold by the Board of Education to the "Church of God" and the Methodists were forced to build a church in order to have a place to worship. This church is located on the head waters of Beaver Creek but is called the Cummings Creek Church, because it was built by the Cummings Creek class. It was organized in 1930, and the church was completed in 1933, but was not dedicated until June 30, 1940.

For many years this class was without a pastor and the class became dis-organized as will all organizations that have no leader. However in 1912, it was reorganized by Rev. O. P. McNeil. Some of the older members were Noah Underwood, Price McComb, Hugh Sharp, Wallace Underwood, Rev. Howard Underwood, a local minister, and William McComb.

Some of the ministers have been: Rev. Howard Underwood, Revs. D. S. Boggs, B. H. Simmers, J. W. Mathews, O. P. McNeil, H. D. Sloan, J. T. Lee, A. W. Lowe, W. L. Rhoads, Perry, Hogsett, Fowler, and S. R. Simpson as the present pastor under the United Methodist.

and the Underwoods.
The families of Willie Alderman and John Lee are leaders in the church.

Mrs. Icie Underwood, recently deceased, was also a very conscientious worker.

The lot for the church was donated by J. A. Clarkson, and Mrs. Obie Alderman.

The building of the church was made possible by donation on a subscription paper that was circulated in the community at large by Mrs. Icie Underwood, John Lee and Mrs. Obie Alderman. Most of the carpenter work was done by John Lee and Willie Alderman.

The trustees are John Lee, Penich Underwood, and Clive Alderman.

The oldest church record of membership for this church is dated 1938 and gives the members as follows:

Agnes Underwood, Wallace Underwood, Forest Underwood, Lucy Underwood Sharp, Pearl Underwood Sharp, Lee Syms, Fannie Syms, Lillian Hebb, I. L. Hebb, John Lee, Goldie Lee, Estel Buzzard, Icie Underwood, Agnes McComb, Willie Alderman, Obie Alderman, Mrs. C. M. McNeil, P. W. Underwood, Olive Underwood, Carnie Underwood, Clive Alderman, Kenneth Schoolcraft, Daisy Schoolcraft, Nora Underwood, Florence Ramsey, Ada Alderman, Dolly Mullens, Mary Gaylor, Elsie Alderman, John A. Clarkson, Jewel Underwood, Grace Alderman, Veda Alderman, Houle Underwood, Olive Underwood and Glenna Underwood.

From-- Mr. and Mrs. John Lee

Church records

The sermon of Dedication was preached by Dr. H. M. Sturm of the Marlinton Church. Rev. H. D. Sloan, a former pastor was the other speaker.

POCAHONTAS COUNTY

Juanita S. Dilley
Clover Lick, W. Va.
August 30, 1940
Chapter 6 section 2

BEAVER CREEK CHURCH

00 The Beaver Creek cemetery is the site of an ancient log church, *This must have been a Presbyterian church as the Poages all state so who Dr. Blain* which has been gone many, many years. There seem to be no records to show when the old church was built, but it is believed to have been built during Dr. John Blain's long pastorate. Dr. Blain was for forty years the pastor of the old Oak Grove Church at Hillsboro, and had all of Pocahontas county for his parish from the 1790's to the late 1830's. This church was built on land belonging to the Poages, who were members of his congregation. Rev. Howard Unerwood and others of the older inhabitants of the community tell me they can remember hearing their parents talk of this church, or some few of them remember it as a place of great revivals and good church service. They say, however, that the old records were all destroyed many years ago.

On the Sunday afternoon nearest Memorial day the people of Beaver Creek meet at the cemetery to decorate the graves and for a service of songs. No one seems to remember just how many years they have had this annual Memorial Day service, but it has become a big annual event of the community. Judge Samuels H. Sharp was the speaker this year, and Calvin W. Price was presented with a handsome gift in recognition of faithful attendance.

This cemetery is well kept, and almost every grave has a marker. The oldest markers are ^{four} old hand hewn ones, three of them to members of the Poage family. It is always a sign of civilization if the community burying ground is shown proper respect by being kept decently

and in order. In this the Beaver Creek community sets a mighty fine example. Another thing for which these people should be commended is the development of the art of community singing.

After this old log church was torn down, the people worshiped in the school house.

* The Beaver Creek Methodist Protestant society was formed as early as 1865, and has worshiped in a school house ever since. There have been some great meetings held at this place, but the society has never been able to build a church. It may have been poverty or lack of enterprise, or possibly want of encouraging leadership. (When the Board of Education built a new school house, the Methodist Protestants bought the old school house and in 1926 dedicated it as a church. This must have been about the time that Dr. Barnes published his history on the churches.)

Rev. A. L. McKeever preached his first sermon at this place. In telling me of his first attempt to preach, he said he had a most embarrassing experience. He did not wear either belt or suspenders in those days, the tension of waistband being regulated by a strap sewed on the hinder part of his pants. When he knelt down to pray, at the beginning of the service, the strap on his trousers broke and when he arose he was in danger of losing them. While the audience was singing he tried to borrow a pin from a brother, but pins were scarce and none was secured. When he arose to speak it was necessary to keep one hand in a pocket by which to keep his pants from falling down. "Now" said he, "If you can imagine a timid young fellow trying to preach his first sermon and hold his pants on at the same time, you may know how I got along." This little incident is told here for

the benefit of any young man who may have been embarrassed when he made his first attempt to preach.

They had a good class, well attended Sunday School, prayer meeting, and Young Peoples League until about three years ago. The pastor on the work at this time was not as friendly with the people as they thought he should be, and the result was that the people and the pastor not understanding each other, they began to neglect the church services. The League was abandoned because of the lack of proper discipline. There has been no Sunday School for the last two years.

Since the union of the Methodist churches, they are trying to unite the Beaver Creek class with that of Cummings Creek, but the people object to it because they think Cummings Creek too far away, especially for those who do not have transportation.

Rev. Howard Underwood tried several years ago to unite these two classes and thought at one time he had it accomplished, but it failed to work out satisfactorily and the idea was abandoned. He says, "Church union has crippled the church work. People don't know where they are. They seem lost." He thinks that if they had one church near the center of the two communities, about where the old log church was, that they might be united, but didn't seem to think it would ever be satisfactory as conditions now exist. Rev. Simpson also seemed doubtful that it could be accomplished. Many of the people seemed to be of the same opinion. They all expressed a reluctance to give up their church, and still believe in the equality and freedom granted them by the Methodist Protestant church. They say they formed a separate church because they did not believe in the Bishop with so much power, but that every man is free and equal. In short, they

are still not just Methodists but loyal Methodist Protestants in belief. Looks rather like a house divided, until it is being destroyed.

The oldest class list I can find is dated 1908 and gives the following names: Moses Underwood, Henry Slaten, Laura Sharp, Benie Sharp, Pearl Underwood, Agnes Underwood, Wallace Underwood, Lee Sims, Wallace Sims, Effie Underwood, Howard Underwood, Forest Underwood, Paul Hebb, Lucy Underwood, Martha McComb, J. C. Underwood, Lillian Hebb, Clabe Kellison, Mary Kellison, Henry Gum, Sallie Gum, David Lester, Catherine Underwood, William Buchanan, Dicy Buchanan, and Sarah Mullins. For 1922 it gave the membership as thirty-three, and in 1933 there were only fifteen members listed. Many of those on the roll for 1908 are still living.

Dr. Barnes does not mention Burrs Valley as it had been dropped as an appointment when he wrote his history of the churches. There seems to have been quite a large class there at one time. I have been able to get no authentic information on the organization of this class. It was dropped many years ago.

Rev. Underwood says that the early preachers, preached three sermons every Sunday and that the people followed him from one appointment to the next, therefore making it necessary for him to preach three different sermons. This worked a hardship on the preacher but that he rejoiced because people took so much interest. Fifty and a hundred years ago they followed from one appointment to another often traveling many miles horseback, now they object to going a few miles to unite with another church. The young people today are not taught to love the church as the older people did, and there are too many other things to go to.

Rev. Underwood in telling me of his second sermon says that it was preached from the porch of the Cummings Creek school house.

there was an all day gathering and it fell his lot to preach. There were many older and more experienced preachers present and he did not feel altogether equal to the occasion so he chose as his text "God be merciful to me a sinner." He said that he though he could not go far wrong with that text.

* Hist. of the M. P. Church in W. Va.

Dr. I. A. Barnes--1926

oo Pocahontas Times--June 6, 1940

From the people of the community,

Howard Underwood who was reared in this community and was for many years pastor in these churches,

Rev. S. R. Simpson the present

pastor, and the records.

I was in this community on Aug. 28 and talked with many of the people, also visited the cemetery and church.

Inventory of Materials

Topic: Religion E. Va

Title: Little Log Church Buchanan Co

Author: Rella Yeager

Status: _____

Date Submitted: _____ Length: 175 Words

Contents: _____

Editor: _____

Fairly complete statement
on the Little Log Church Buchanan Co. Gives
location, denomination, age,
facts on historical surroundings

Source: _____

Consultant: _____

Reliability: _____

File: _____

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